Christian's Duty,

OR

DIVINE MEDITATIONS

AND

ESSAYS,

Design'd for the Encouragement of a Devout Life, and the Promotion of True Piety.

PSALM Ixiii. 5, 6.

My Soul shall be satisfied as with Marrow and Fatness; and my Mouth shall praise thee with joyful Lips: When I remember thee upon my Bed, and meditate on thee in the Night Watches.

LONDON:

Printed for Samuel Drury, at the Lion and Lamb in White-Chappel, and John Baker, at Mercer's-Chappel, 1703.

THE eman MAB DIVINE MEDIT ANDA E S. S A Y S. Defign'd for the Encouragement of a Devout Lite, and the Promotion of Line Piety. PSAL'M IXIN. 5. 6. My Soul thall be fatisfied as with Morrow and Estrates, and my Monah shall traise thee with Josful Ligs: When I remember thee whon in Bed. and medicate on thee in ede Night Watehes. LONDON; entheed for Seminel Dears at the Lion and Lamb in White-Chappel, and first Labor ex Mercer's-Chappels 1703 Acres 1 yet

de on fer

at

di

Fe

25

CA to pe

be

the

ert

tal

Tolliens 6, 10 offer a few T

The Pleinee

ove Thoughts concerning it, are but fration and superficient Twent therefore a listle beg

PREFACE.

I the Design of Prefacing Books be to recommend them to the World, one would think the Title which this bares might render it needless; for to go about to perswade any one of the Necessity of Eating and Drinking to preserve the Animal Life, is much the same, as an attempt to evince the Necessity of Divine Meditation to maintain that which is Spiritual. For as God, who is the Object of our Religion, is an Invisible and an Immaterial Being, nothing can be capable of worsbipping him but what is fo too; God who is a Spirit, must be worshipped in Spirit, John 4. 24. It must therefore be with our Souls that we perform our Devotions; the Faculties and Powers of which can be esterted no other way than by Thinking and Medi-

But how plain soever this may seem, yet there are Instances enough to convince us

A 2

our Thoughts concerning it, are but shallow and superficial. I would therefore a little beg the Reader's Patience, by way of Preface to the ensuing Discourse, to offer a few Thoughts concerning the Usefulness as well as absolute Necessity, of diligently applying our selves to a serious

Meditation on Divine Things.

And, First, It mends our Intellectuals, and rectifies and improves our Judgments. That vast Disparity which we find in Men's Understandings, is chiefly owing to their differently applying themselves to Thinking and Meditations fome for want of it, we fee almost degenerated into meer Bruits, and many fofar neglect it, as hardly to be at the Pains of a Morning Reflexion, but supinely doze away their precious Hours. But would we in earnest fet upon a Gourse of Thinking and Meditation, especially on Divine Things, we show'd receive unspeakable advantages thereby, we should find it easy to wear our felves from many fulle Notions and Opinions which perhaps we have imbib'd from Custom and Education, and fould thereby become free, impartially to hear our own Reasons, and thereby become more clear and distinct in our Conceptions, and capable of forming righter Judgments.

Secondly, 'Twill mend our Morals as well as our Intellectuals, and make us better as well as wifer: Is it possible for a Person to keep God before his Eyes, and at the same time do what he

knows

-

18

Ø

0-

3

83

4

s.

ne es

25

ch

z-

me

nd

#5

as be-

be

ms

knows to be affensive and baseful unto him, and will one Day be severely punished by him? Con we think on his Goodness and Mercy, and not love him? and on his Power and Justice, and not sear him? Can we consider the Blessings which attend a Vertuous Life bere, and the Eternal Peliotty it will be crown'd with hereafter, and not full in lowe with Religion? or restell on the according Torments of the Impenitent Sinder, and not abbor those Vitious Practifes which we know will farely bring them upon us? we cannot, I say, entertain our Thoughts with these things, but it will, in some measure, influence our Lives.

There is Nothing can more conduce to the subduing our unruly Passions, and the mortifying our Carnal Defires. When we are bufied a bout our worldly Employs, and taken up with fecular Affairs, we are firangely apt to forget God, they rob us of our Hearts, and we terminate our Expectations of Happinels upon them; and as foon as we meet with Croffe's or Disappointments. we are apt, either to fink under them, or boil up with Anger, and at tast perhaps refolve on some unwarrantable Means to regain our Losses; but whilst we keep our Hearts fixt on God, and make bim the Subject of our Thoughts, and Center of our Huppiness, we easily join with the Pfalmist, My Flesh and my Heart faileth, but God is the Strength of my Heart and my Portion for-Ever, Pial. 73. 26. But when we once lofe this Atta. AnAnchorage, our Passions get above us, we are toss'd about as in a Tempest, and become the

Sport of every wanton Wave.

And, as it composes, and calms our Minds, so likewise it disposes us to a Christian Love and Charity to each other; we cannot frequently think of, and make our Addresses to God, who is Love, and from whose Bounty and Goodness, we derived our Beings and owe our Prefervation, but it must powerfully influence us to love one another, notwithstanding some small Differences perhaps in the Modes and Circumstantials of our Religion; they that sincerely and heartily love God themselves, cannot but likewise love all that endeavour to affift them in the Payment of fo vast and common a Debt. Love is such a Ravishing Beauty and Emanation or Ray of the Deity, and Beams with such Efficacy on the Devout Soul, that it in a manner transforms him; Puts on him the New Man, renews his Knowledg, and makes him after the Image of him that created him, Col. 3. 10. Would we but endeavour to discharge our selves of those Duties which we all know we're oblig'd to, and make those essential Parts of Religion that we all agree in, more the Subject of our Thoughts. twould be the most effectual means to beal those unhappy Breaches that are fomented among ft us to the Prejudice of true Piety, and the Disbonour of the Christian Religion.

And,

to

it

Su

. fi

W

R be F

F

And, Laftly, to conclude, Divine Meditation, makes us both happy in this World, and qualifies us to be fo in that which is to come; it teaches us to live well, and die happy; it arms us against all manner of Vice, and excites us to every thing that is Vertuous; it makes us Christians here, and will make us Saints hereafter. It rectifies and improves our Judgments and makes us wifer: it mends our Morals and makes us better; it subdues our Passions, mortifies our carnal Defires, and spiritualizes our Affections; it teaches us Love and Charity to one another, and in a word, it enables us to keep that great Christian Rule the Apostle recommended to the Hebrews. both for their present and future Happiness; Follow Peace with all Men and Holiness. without which no Man shall see the Lord, Heb. 12. 14. electrons in time of Sicinofe.

e

5

,

1

0

•

.

t

S

of

d

Ce

d

e.

5,

15

1,

200

204

TIE

DILL

1788

of Ja in the Hely Gloss.

Holivel's deferibed.

Of Recentance.

Mercy.

Of Paris.

True Hainefs deniced.

That Elstanofe is the anti-true Interest.

H H is us to work thing

to live mell, and die betyn; it asms in deaths

all manner of

And, Laftly, to conclude, Divine Miditation,

Ev

CONTENTS

lubdues our Paffons, mortifies our careas Delires, and frivitualizes our Affections; it teach-

De and Charity to one another and in a	Page
F Meditation;	. Lund
Of the Worship of God in general,	1.7
Of the Worship of God in particular:	30 3 27434
ift. Of Prayer;	not display
2dly. Of Thank siving to God.	30
Of Afflictions. I will us Mon Heider	134
Of Zeal.	197
	. I .232
Meditations in time of Sickness.	249
Of Joy in the Holy Ghoft.	262
Of the Eucharist.	290
Of Holiness.	294
That Holiness is the only true Interest.	304
Holiness described.	311
True Holiness defined.	318
Of Repentance.	The Parket of
Of Faith.	340
	356
Of Mercy.	384

The

Of Medication. thy beart with all diligence, he cures ea que finite mirecents, though I him not on that which that tempte thee. It may be compared to a Ship under Sale, whole Pilot mult ever be watchful to look to his Steerage, Selhe Polit upon Rocks, or be swallowed up with Sands. This Pitot is Ren-Christians auty in our Actions and Convertations, is called Grace, for the Love of God, allowility, Patience, Charity, Chattity, and the relf, as they are called the DIVINE MEDITATION latine Spirit of Love, Joy, Peace, &c. And it is that which the Que the internal

01 1

12 12

I 47

30

34 97

32

49

62

90 940

24

11

18

10 16

34

16

Morizon, and the Fire wherewith Jefus Christ baptizeth & Reafon then in the Soul of Man mult always keep it felt in Action, left the Afficiens wanting their Coverious at the Stein, precipitate the Soul, upon or on one inditation of o other; einer extreme on other; einer extreme on other inditation

Reer a contrary Courfe. Both to Hearth is Withen Fountain to which y 10) esends forth, and streams it felt a into time bus in Words and Actions, lands by abole it be good or evil He that purposeth a Regulation of his Life and Conventation,) must begin with this as a Mover; preferve and warm this with ligent. Care, that there come no Evil whereby it be difordered or and for the Itream be defiled and fouled (fincerum of mile on quoi cunque infundis accessit, Prov. 4. 220 Neeps

aby beart with all diligence, Ne cures ea que stulte miraris. Horar. Think not on that which may tempt thee. It may be compared to a Ship under Sale, whose Pilot must ever be watchful to look to his Steerage, Jeft he split upon Rocks, or be swallowed up with Sands. This Pilot is Reafon, Guided and Illuminated not by any Star. Chafure, Helice, nor other, but from a higher Orb, the Spirit of God, which exerting it felf in our Actions and Conversations, is called Grace, for the Love of God, Humility, Patience, Charity, Chastity, and the rest, as they are called the Fruits of the Spirit, are Graces and Beams of this Light; fo looking to their Original, they are called the Spirit of Love, Joy, Peace, &c. And it is that which the true Light in the internal Horizon, and the Fire wherewith Jesus Christ baptizeth the Regenerate, Luke 3. 16. Reason then in the Soul of Man must always keep it self in Action, left the Affections wanting their Governour at the Stern, precipitate the Soul, upon Sylla on one fide, or Caribdus on the other; either extreme of Excess, or of Defect; or else must steer a contrary Course.

But if by continual Meditation on good things, it fets before it felf always the place for which it is bound, and the end of its Creation; and hath an Eye to that Luminary by which it guides its Course, and keeps on its Course with a perpetual Motion, by every Wind and Gale without Digressions by these means, it may fail safely, and may expect a safe and happy Voyage; and blessed be God there is no Curtain drawn between us and the Light, as was to them under the Law.

What

i

it

a

a

li

w

tl

h

ai

ye

ta

m

W

ing

Sc

Sc

it

an

pr

an

Go

Bo In What rash person is he that will undertake any work of difficulty or importance, but will predmeitate the means opportunities and advantages whereby to effect it, and often propound to himself both the end and means.

What little pleasure, delight or satisfaction doth he take in his business, that never thinks of it but when he is doing it? or prepares not for it? Certainly that work is but a burthen to him, and is performed of necessity only, not freely and cheerfully, of love or liking; but God will have his servants to delight in him, Pfal. 37. Delight thy self in the Lord. I sate under his shadow with delight. God loveth a chearful giver. And the Sacrifice of the wicked is an abomination to him; how much more when he giveth it with an evil mind? Whatever we do unto him, we must do it heartily. I delight to do thy will O God, yea thy Law is my hope, Pf. 1.2. His delight is in the Law of the Lord. What Art or Science can be attained? what proficience can be made in any humane study without meditating and ruminating. weighing and confidering, discussing and digesting in the mind every thing and term of Art? So he that doth defire to be a proficient in the School of Christ as a good Disciple, must attain it by study, and must consider, weigh, examine and compare spiritual things with spiritual.

For example therefore consider, that great proficient that obtained so great and honourable an Epethite, as to be called. The man after God's own heart: how often doth he inculcate this very thing upon himself and others in the Book of Psalms, from the beginning to the end? In the first Psalm, v. 2. he describes the blessed

man thus, His delight is in the Law of the Lord, and in his Law will be exercise himself day and night. And this he avers of his own practice, Pfal. 63. Have I not meditated of thee on my bed? and thought upon thee when I was waking? And Pfal. 119. O how I love thy Law! All the day long is my study therein! Sometimes his meditation is of God's works, as in Pfal. 8. I will consider the Heavens, the works of thy hands. And he affirms, That he will meditate of all his wondrous works. And sometime he is meditating of his Precepts, Pfal. 18. And gives the reafon of his fo doing, Pfal. 119. All his delight is therein. They are the joy of his heart; fweeter to him than the Honey, or the Honey-comb. He had chosen them, and loved them exceedingly. And he esteemed them above all manner of Riches; above all treasure of gold or precious stones, and above his necessary food. Having so great a value of them, and knowing the worth of them, it must follow that he loved them with delight, and that brings the other, frequent thinking of them; and that brings the heart to a holy frame and disposition, and keeps it fo. This is that which Solomon presseth, Keep thy heart with all diligence, And above all things keep thy heart. For if we do pray for a clean heart, Create in me a clean heart, and renew a night (pirit within me. Yet, original corruption of nature, drawn from the loins of our first Parents, is fuch, that like a running fore, though it be wiped clean, yet still sends forth putrifaction, therefore hath continual need of spiritual medicaments to heal it, and keep it in health, and suppress and purge away peccant humours; rem

ord, and ice, red ? And day mewill And his itareait is eter He gly. of ious g fo orth nem frethe eeps Ceep ings lean w a tion Paugh tripiriit in hu

urs;

mours; which medicaments, the Spirit by the word operates in those who seek them. If then our nature is corrupted and degenerate, and abominably wicked, and is prone to follow corrupt principles, and hardly restrained from them, as every mans experience tells him. Let him that hath tafted the heavenly gift, and the power of the world to come, if he like to retain the relish of it, let him ruminate upon it, keep it under his tongue, as 70b speaks of the wicked, if they delight in fin. If like water that is heated, which foon will become cold again, our affections to heavenly things foon grown dull and decay, we must bring them again to that fire which first warmed them; or (if we can) not to let this fire go out, as the fire upon the Altar did not. For in all duties of Religion, perseverance is enjoyn'd, and upon this very ground as that duty of prayer. Continuing instant in prayer, I Thes. 5. Rejoyce evermore, pray without ceasing, Matth. Watch and pray that ye enter not into temptation. This affiduity doth not only flut the door against vain and evil thoughts. motions and imaginations, lusts and temptations, but also keeps in the good and virtuous resolutions, and radicates them. Therefore feek the Lord while he may be found; seek his face evermore, if thou have found him. How little treafure have I in Heaven, if my heart be not there often by holy meditation? but if I am affired of my interest there, I shall follace my felf with that in all conditions; as the Athenian in Horace follaced himself with his chests full of money, which he contemplated: fo heavenly fouls, for whom those heavenly mansions are prepared; B 3 and

and the Crown of Life that never fadeth; they keep their hearts from finking, and follace them-felves in their distresses, by the hope that they have of their eternal salvation: This allays the bitterness of their affliction; and so great it is, and wonderful, that the heart of man cannot conceive it. But if we have an interest in them, yet if we do not meditate of it, what are we the better for it? therefore with Moses have an eye to the recompence of reward: And this makes it out that we have chosen God for our

portion.

As love is the principle of all Religion and Duty, which gives the life and heat to them, without which they are but mercenary, dull and formal, without power; because faith doth work by love. The Spouse, Cant. 2. is sick of love. All the reciprocal society of the Spouse and her Beloved, is Love. So this practice of holy Meditation proceeds from Love, Pfal. 119. O how love I thy Law! all the day long do I meditate therein, Pfal. 63. Have I not meditated of thee on my bed? &c. Consequently the meditation of, and of upon our beloved object, is our greatest enjoyment and happiness if our affections be rightly placed; this proves that the speculative life is most pleasant.

All our graces are kept alive; all our virtues frengthened; all our good resolutions put in execution by this means. And by the want and neglect of this they all slip out of our minds, are weakned, decay and dye, and the contrary invade us; as we read in 1 chap. to the Romans, of those that God had given up to all wickedness; they liked not to retain God in their

thoughts

they

em-

hey

the

is.

not

m,

we

an

his

ur

nd

n,

ill

h

f

ė

thoughts or knowledge; therefore God gave them up, Pfal. 28. They regard not in their minds the works of the Lord, &c. therefore we often find illiterate persons who can discourse of most points of Religion, better, more knowingly, foundly, and more readily, than the learned, which comes to pass meerly by the help of Meditation, which these practice, and the others neglect. David, Pfal. 92.5. meditating of the wonderous works of God, and his thoughts which are to us-ward, calls him unwife who doth not consider it, and him that doth not regard it, a fool. But he that is wife (he faith) he will ponder them, and shall understand, &c. intimating, that without such pondering, he cannot understand his principal concerns: How then can the Law of God convert a foul if it be not meditated of by that foul? or how can the Testimonies of God make wife the simple, if they be not studied and learned? How can they rejoyce the heart, and comfort us in trouble, and afford us hope, unless the heart rejoyce in the meditation of them? How could they be a light to our feet, and lanthorn to our paths? How can we be guided by them, unless we thus keep them in our minds? They can have no defire after the fincere milk of the word, who have not tasted it by holy meditation, nor can they grow thereby unless they thus feed upon it. How can the good feed of God's word take root in our hearts, and bring forth fruit in our lives, if the cares of this world, or deceitfulness of Riches hinder us from confidering and meditating upon it, so as to fasten it in our hearts, and fix it upon our understandings and affections? B 4

al

he

b

ga

bu

hi

Wdi E and Pf

He that defires to draw near to God, or to walk with him, must do this duty. He that desires to be taught of God, and hears the voice behind him, faying, this is the way, he must be conversant in this. He that doth not this, must either be a luke-warm Christian, or an Hypocrite, or no Christian; for an Hypocrite may discourse and talk of the things of Religion, Mortification, Renovation and Regeneration, Repentance, Conversion; of forsaking the world, and taking off his affections from the things below, and fetting them on things above; but he doth little think of those things which be powerful to take off his affections from the lufts of the flesh, the lusts of the eyes, and the pride of life: and to fix them on God, and on the beauty of holiness; but the Regenerate man that finds corruption in his heart, will be reftless in his thoughts, when he finds fome corruption ready to break out, and lead him captive to fin, until he hath found out fome thing in the word of God that hath efficacy, and power by his endeavour, and the Affistance of God's Grace, to conquer every thought, inclination and imagination of his corrupt nature. As if peradventure a flanderous tongue hath provoked him with fuch flanders as he most abhors; and he finds himfelf too prone to return the like, viz. Railing, for Railing, Curfing for Curfing. He thereupon retires himfelf, and either by his own memory calls to mind the behaviour of the Saints of God, and the holy commands of him that hath called us out of darkness into his marvelous light, out of fin, to fanctification and holiness; (And what he commands us to do, that he hath called

k

25

d

it

r

r

-

d

h

alled us to) not to ferve fin, or live any longer herein, but that we should walk as Christ walkd, and as he was Reviled, and Reviled not again, but submitted to him that judgeth rightebufly; fo he endeavours also, and praies to God that he may conform him, or else he betakes himself (for the help of his memory) to the written word, and will fearch what holy 70b did in the like case, being falfly accused by his Friends; and there finding that the Holy man answered those false accusations thus, My witness is in Heaven, my Record is on high. This directs him, and inables him to conquer his passion, and he rejoiceth that he hath found fuch a powerful Scripture, and he endeavours to improve it by meditation, that he may be able alwaies to make use of it upon the like occasion. And God so much blesseth his people. and directs and guides them in this bufiness, that he often helps them, when at a lofs, and directs them by accident, to hear such a Sermon, or read fuch a place as most properly agrees with their meditation, and present occasion, whereby they receive fatisfaction, and will never leave the meditation of it, till they conceive them felves able to conquer the like temptation. if they be encountered with the love of the world, and find themselves hardly beset with the bate of coverousness, or with the lusts of the flesh, they intend with all their might, those arguments which are prevalent with the Saints of God to take them off this sensual love to the heavenly love; to love God and his Grace, and spiritual gifts and injoyments, and Jesus Christ our blessed Saviour, and Redeemer, who fhed

t

flied his precious blood for us, and in deeds and words of the highest expressions, hath manifested his love to us, courting us to love him again with such significant, and full expressions of his love, as no tongue could ever express, unless they use his very expressions, which he useth in the Canticles, to endear thee; wherein he both advanceth the commendation of the several parts of the body of his Beloved, and of the whole, faith, Thou art all fair my Love. And he also promiseth to give her his loves. Who so shall diligently consider of these, he will easily break out into that expression of his love to Christ, which the Spouse maketh, viz. Thy Love is better than Wine, and ver. 4. The King hath brought me into his Chambers; we will be glad and rejoice in thee; and will find great satisfaction, and delight in the name of him, as in a sweet perfume. Thy name is as cintment poured forth, therefore the Virgins Love thee. And with the Spouse, cannot but feek him, though she suffer injuries from rude persons, when she enquires after him, still the perfifts, Tell me where thou feeds; for the inlightned, converted foul knoweth that it must not love the world, neither the pleasures nor profits; and if it doth, the love of the Father is not in it, nor the love of Jesus Christ; for this love expels all other; he that drinks of this water thirsts no more. And when the heavenly Spoule hath fought her Beloved, and befought him for the kiffes of his mouth, and is enamoured of his beauty, and is fatisfied with his beauty only, and remembers his loves more than wine, and delights to hear his name, and is fick of love, he will not fail then to bring her into his banquetting ceds

ma-

him

ns of

nless

h in

ad-

arts

ole,

alfo

hall

eak

rift,

het-

ght

oice

de-

me.

the

not

om

till

he

ust

or

is his

his

ly

ht

r-

ty

e,

e,

n+

ng

quetting-house, and defend her with his love, as with a banner, and stay her with slaggons, and comfort her with Apples; and also he will bring her into his chambers, and unvail his beauties to her, and give her his loves: And now she may well despise all other Rivals of her love; like the Eagle that catcheth not Flies; or like him who hath drunk the sweet waters of the fountain, he will not presently drink in a muddy puddle, or seek to quench his thirst in broken Cisterns which hold no water.

And so for other temptations, and perils which the soul findeth it self to lye under through the temptations and snares of its spiritual enemy, and its own frailty and inbred corruptions; she bestirreth her self till she hath gotten strength to vanquish her spiritual enemy; which having obtained, she rejoyceth with joy unspeakable, and glorious in Christ, and is satisfied, and enjoyeth her self more than in the things of pleasure or prosit, or any other worldly enjoyment; and sings praises to God for giving such strength and assistance whereby it is able to overcome.

All which matters are the meditations of the gracious foul, which feeks Gods face evermore.

And these be the means by which it endead vours to be prepared for every good work. Although the gracious soul hath in a great measure conquered the corruptions of nature, and is sure of its salvation, and God doth say to it, I am thy salvation, yet is she not satisfied, quiet, at rest, or contented, unless she enjoy her Beloved in a close communion, sollacing her self with him in reading his word, praying, and meditating of him, and praising him. The Spouse knew her Beloved

Beloved was hers, and she his, but was not fatisfied, unless the might lay him all night as a bundle of myrrh between her breafts. The enjoyment of his person, the kisses of his mouth. and his favours and new pledges of his love, is that which fatisfieth her: The Flaggons and the Apples are the things which flay her, and comfort her, and she must and will have them, and will not be satisfied without them, because she is fick of love, (and as Lovers use to do) so she museth and meditates in the night of the favours the hath received; and also designs and contrives which way to obtain them again, because she remembers them more than wine; for they refreshed her more, and were more sweet to her tafte, and for defire of these, she is often melancholly, though the be fure of her interest in him; that her Beloved is hers, as she was when the run feeking him about the City; for his coming to his door at such an hour of the night, and his follicitations and addresses to be let in. and the difficulties which he went through to come to her, though the weather favoured not all shewed her love; but this enflamed her love the more, so that she would not be fatisfied without the enjoyment of his person, and all other favours that Lovers have to bestow and can defire. She must fit under his shadow with delight, and eat that fruit of his which is pleafant to her tafte, and be brought into his banquetting house, and repose her self in his arms; because she admires him in all things, and in all his parts the fees fuch ravishing perfection, that the will not enjoy her felf at all, unless she may

t fa-

as a

en-

uth.

e, is

the

om-

and

the the

ours

ives

fhe

re-

her

ne-

in in

hen his

ht.

in.

to

ot:

ve

ied

all

nd

th

a-

n-

S;

all

at

ly

ec

lee his countenance, hear his voice, or embrace him in her arms, and in her bosom, in which enjoyments she is fully taken up, as well waking as fleeping; for though the fleep, her heart waketh: This fire never goeth out, but is alwaies burning upon her heart, as that upon the Altar was, which was the type of this; and so must it also be with those who profess to be, and are his fervants, and peculiar people. And they shall also be endeared to Christ their Beloved; and he will fee all loveliness in them as his Spouse, his Garden inclosed, his Sifter, his Beloved, his Friend; he will delight frequently to come into into his Garden and gather his pleasant fruits, flowers, and spices; drink of the wine of the Pomegranate preffed, eat his honey-comb with his honey; and he will be found of his Beloved in the duties of reading, meditation, prayer, and the holy Supper, which is his banquet, which he giveth her; But she gets many a kiss from him in fervent prayer and meditation: And when she hath found him, the will not let him go; the holds him fast in her arms, and hangs about him: But if the is but in pursuit of him, her heart is warmed with his love, by fuch impressions as the will not loofe till the enjoy him.

All which enjoyments of the heavenly foul are the operations of the holy Spirit, and the graces of God working in the heart, whose conversation is in Heaven, by heavenly meditation of the things of God, and keeping in those meditations which otherwise the world would justle out, if she should not be as a garden enclosed, as a fountain scaled, that is (as if he should say) springing waters that admit nothing to pollute

or defile them, or to disturb or muddy them. And the inclosure of this garden signifieth, that sence of watchfulness in this duty whereby those things are kept out, which would crop off those pleasant plants, and rich spices there growing, for the use, service and delight of her Beloved, and are for him preserved, guarded and secured.

This duty is often enjoyned as a most necesfary part of Divine Worship, and pressed with very large promises; and by the experience of all the Saints of God found to be the most available means for the avoiding of that fin which doth fo easily beset us, and for getting and improving of every grace. For reading God's word, without thus retaining God in their thoughts, is little available; no more is prayer; for we find there be many who have frequently both read and heard it, who still remain unconverted from the errours of their waies, and do neither live upon it, or by it, nor endeavour to come up to it; nor to be changed from what. they are by nature, nor retain it in the love of ir.

So we see that there are many that fast, and pray, and preach too, and yet are not cleansed from sin; however they are pure in their own sight, and say, Stand off, for I am holier than thou.

Wherefore the wife man exhorts to be swifter to hear, rather than to offer the sacrifice of fools: And a type of this was that ceremonial Law, that those beasts that did not chew the cud should be unclean, and not to be sacrificed. And for want of this, the word preached to men often slips out of their minds: their worldly affairs

that

hose

hofe

ving,

ved,

red.

cef-

with

fall

ail-

nich

im-

od's

neir

er;

tly

on-

do

to

hat.

of

nd

ed

vn

an

er

s:

٧,

d

d

S t

that take up their thoughts, give them no time hem. to fasten the word in their hearts, so as to take that root, and bring forth fruit: but like the feed fowed on stony ground, or thorny ground, or that falls by the way, it comes to no perfection. Hence it is that the Lord commanded the Ifraelites, fof. 1.8. Let not this Book of the Law depart out of thy mouth, but meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success. The Apostle Paul, Phil. 4. 8, and 9. faith, Think on thefe things which ye have both learned, and received, and heard, and seen in me, and the God of peace shall be with you, P(al. 107. 17. The foving kindness of the Lord endureth for ever to them which think upon his commandments to do them, Ifa. 12. 3: With joy shall ye draw water out of the wells of falvation: Which promise (I conceive) extends to all duties of Religion, and fo to this aamong the rest: But (fure I am) that without this a man cannot be well disposed, nor well perform any other with comfort: the more we make use of this, the more joy we have in us: and this is to be alwaies performed, others cannot be so, Pfal. 4: Commune with your own hearts, and in your Chamber be still. What comfort and fatisfaction doth it yield to the virtuous mind, to contrive and meditate how to do well, holily, and according to vertue, the very Idea of the action hath beauty, and delight, though peradventure we are not able sometimes to do according, because of our infirmities; and likewife the evil mind delighteth in evil, fer. 11.14.

And this delight in good, and the impression of imp the beautifulness and decency of the action, ex- of a cites to the Act. Although evil be present with tur us when we endeavour our selves to do the the thing by reason of our corrupt nature, and our ofi

Te

Go

Ghoftly enemy.

on If this were not a clear truth, it might be fuf-Pri ficiently demonstrated by its contrary. The contrivance or remembrance of any unfeemly or impious action, how full of loathing and horror is it? or if they be but vain thoughts that lodge ev in us, as they must needs do in those who read . ludicrous, vain and scurrilous books, or spend their time in the Theatre, the mind and manners will be formed accordingly, unless we disgust them. I mean not that the fins of God's people are often premeditated; for if they did premeditate them, I suppose they would avoid them; but yet sometimes they do consider of sin, but most commonly break off their consideration, and purpose with loathing of it, and themselves too, for their thoughts and affayes of finning; but those fins which they committed before their conversion, they remember after their conversion, with the contrivance of them, with loathing; and the fins which they fee others contrive, or read, or hear of: And often the wickedest persons that are, when they remember their foulest fins, they abhor them, and tremble, and endeavour to put out of their minds the remembrance of them, for the horrible foulness which they then perceive in them, and for the offence which they yield them.

This Duty then being enjoyned us by God as most necessary and powerful for arraining and improving of improving of every grace, and for the avoiding ex- of all, and every fin and temptation, that our naith ture is inclined to, or liable to be drawn to. Let the these reasons be sufficient to convince us of the our necessity and utility of it, and the delightfulness of it, both to God and our felves, and put us upuf- on the practice of it, that we may be Royal on-Priests to God, and our bodies may be the or Temples of the Holy Ghoft, and our hearts ror God's holy . Altars, upon which the fire shall lge ever burn, and Incense without ceasing, Exed. 30. ad v. 78. d toling O of The Corrolary.

end Holy Meditation is the thing whereby we ers edifie our felves; and holy life and conversation uft is that whereby we edifie one another in the most holy Faith. and Alexander of the

ferred God, to all doubtine and subelieving, to

ple

ne-

m; out

on, ves g;

ore

on-

ith

ers

the

m-

and

neir

or-

em,

as

and

ing

Of the Worship of God in general.

5 and you give bas leading and area.

HAT God is, and that he is to be wor-I shiped, is written in the heart of man with indelible characters; for it appears, that before any Law was given, the Light of Nature did not only instruct men of the Being of God, and of the necessity of Divine Worship; but also afforded them fuch plentiful instruction of the manner of the Worship too, that he that had an honest sincere heart, might and did perform it in an acceptable manner; as Abel did without any other Instructer. And Cain might also have done the like, as is intimated in those words which God spake to him: If thou do good, shale not thou be accepted? How far did Cornelius the Centurion go by this light? and when by this he Of the Worship of God in general.

he could do no more, God sent his help, Rom. 1. v. 20. The invisible things of him that is of God, from the Creation of the world, are clearly feen, being understood by the things that are made, even his eternal Power and Godhead; fo that they are without excuse; because that when they knew God; they glorified him not as God, but became vain &cc. and changed the glory of the incorruptible God into the image of man and beaft, and birds, and creep-

is

bi

C

k

tl

T

tl

is

m

al

TI

ing things.

Nature then is a Mistress that teacheth us of God, and of his worship, else the Gentiles had not been given up for not glorifying him as God. Nor would Cain have been reproved for mif-ferving him. Neither would Cain (being a wicked perfon) have done it at all. But like as he misferved God, fo all doubting and unbelieving, fenfual, and hypocritical and vain persons, do only offer that which cost them nothing; that which they can best part withal, easie service, and cheap: And this corruption growing more and more upon them, and they more and more corrupt themselves, till at length they become abominable in their wickedness, as it is in Pfal, 53. 2. When they have changed the Truth into a Lye, and worship the Creature more than the Creator. They are driven to that absurdity of denying the being of God, that they may avoid the greater, viz. a confessing a Deity, and yet to yield him no worship.

Remarkable it is, that there hath never been any people or Nation in the world fo barbarous, but they have both acknowledged a Deity, and had a folemn manner of Divine Worthip effablished by municipal Laws, the violation where-And

of hath been punished capitally.

And if there be any individual person or perfons who do, or doth deny God, or his Worthip, the same have nothing of the Image of God left in them; nor any thing of the holy Spirit of God in them. That wisdom and knowledge which they have in them, thus corrupted. is the Image of the Devil, or the Image of the brute beafts; as St. James calls their wisdom. earnal, fenfual, and devilish: And what they know naturally as brute beafts, in those things they corrupt themselves; as St. Inde speaks: Their chief study, care, labour and industry; all their defigns, providence, and all their wisdom. is to fatisfie their fenfual appetites, and to provide for back, and belly; therefore the Apostle faith of them, their God is their belly, and they mind earthly things. This wisdom doth expel and extinguish the wisdom which is from above. So that they become Atheistick.

The Apostle Pet. 2 ep. cap. 3. Hath prophecied that such scoffers shall come in these last daies. & he faith that they are willingly ignorant. Ignorance makes them fearlefs, shamlefs and hopelefs.

That these Atheistick principles are not from our Nature, nor born with us, but the contrary, are from the light of Nature, and by our corrupting of our selves we become Atheists is fur-

ther proved by this.

-

f

r

g

CL

-

y

h

d

d

è

l,

0

C

f

d

E

ŋ

S,

That to us who live under the preaching of the gospel, and have liberry to read it our selves, the glorious light thereof would shine into our hearts, if we did not like, love, cherith, and improve that corruption of Nature which was contracted by the fall of Adam.

But our bleffed Saviour hath told us this truth,

20 Of the Worship of God in general.

Light is come into the world, but this is the condemnation, that men love darkness rather than
Light, because their works are evil. If they affect
Darkness, they will improve it, and the more evil
their works are, so much the more will they improve their darkness, and endeavour to extinguish
their light hate it, and fly from it, because it reproves them. And they desire not the knowledge of the Most High, because it makes against
them, and their designs, and against their impudence and desperateness.

V

L

h

t

h

0

fe

tl

d

PI

fo

W

G

th

C

cl

bi

w

do

th

H

ar

2

ar

hi

Ca

th

m

th

fp

t

le

8

Besides which the Apostle sheweth another cause whereby this blindness is contracted, viz. The God of this world hath blinded their eyes. If they have chosen the God of this world to worship, and serve him, they must needs pull out their weak eyes, which nature corrupted had contracted, or suffer him to put them out. Such terms as Nahash would have imposed upon the

men of fabesh Giliad, I Sam. II.

From these two causes it proceeds, that men who profess themselves wise, and have excellent parts, yet knowing him to be God, they love, him not, nor like they to worship him, nor to retain him in their thoughts, but become vain in their thoughts and imaginations, and their foolish heart. The Lord will not by his Spirit alwaies strive with them, but gives them up to their affected blindness, and to ferve such gods as they have chosen: Their bellies and their lufts: And he takes away his holy Spirit from them, and that talent which he had given them: And yet the gifts and graces of God are without repentance, for they are changed, and not God. For seeing that neither the word

word of God, which is the power and wisdom of God contained in the Cospel of our Blessed Lord and Saviour will convince them: Nor yet his great and mighty works of the Creation of the world, and the preservation thereof. The hanging of the Earth upon nothing, and the other wonderful works of God mentioned in the 25th. of 70b, nor the usefulness & convenientness of the feafons of the year, and the benefits which they themselves reap thereby, is not by them considered, Psal. 19. Nor yet God's extraordinary providences, when their mighty preparations of forces and Armies are defeated by filly and weak means, as those of the Moabites were by Gideon: Or when they are subdued and overthrown as it were by the Heavens, as, the Poet Claudian expressed it, & conjurati veniunt in classica venti; yet they will not see God's hand; but say, Though the bricks are fallen down, we will build with hewn stone. Nay, though the Lord doth destroy them by his Angels, as in Isa. 37. the Angel destroyed 185000, of Senacharib's Hoaft; they will not see God's hand. Nor when an arrow that at a venture shall find out and smite a disguised murtherer between the joints of his armour, 1 Kings 22. 33. yet others will not fear his justice, nor see the hand of the Lord. What can the Lord do more? Either he must give them up, or put them to fhame with further miracles: And try whether Xerxes will fetter the Winds as wifely as he fertered the Hellespont, and chastise them also with stripes. the Sea did not for all that acknowledge any Allegiance to him, more than ours did to the good King Canutus, who tryed it, but only to rebuke C-3

Ė

t

l

3

e

n.

e.

0

c,

11

t

0

y

d

f

called him God.

But neither those Gentiles spoken of, Rom. r. nor any of those Heathenish Atheists had that great Luminary to enlighten them, which our modern Atheists have, viz. the light of the glorious Gospel of Christ; therefore as their light is greater, so must their sin be, and their condemnation too, because they will not see his light, who hath in his right hand seven Stars, and his countenance is as the Sun shineth in his strength, Apoc. 1. The God of this world hath various fallacies and deceits whereby he blinds and beguiles unstable souls, and draws them to this.

In some he blinds their mind with pride, as it is faid in the Pfalms. The ungodly is fo proud, that he careth not for God, neither is God in all his thoughts, in the place before mentioned. They faid in the pride of their heart, The bricks are fallen down, but we will build with hewn stone. So we may read in the 37th. of Isaiah, of Senacharib's proud boastings, and how he blafphemed the holy one of Ifrael, and reproached the Lord; 24, and 25 verses mention his boastings. And 2 Chron. 32. 13. and 14. Know ye not what I and my Fathers have done unto all the people of other lands? Were the gods of those Nations able to deliver their lands out of my hands? 14. That your god should be able to deliver you out of my hand?

In this manner Alexander's proud and ambitious mind leading him first to thirst after the inlarging of his Territories, lest him by his Father; 18 y

r.

t

r

1

t

-

S

s,

13

h

5

0

t

11

ı.

f

d

t

4

ther; and having conquered Athens, and bes come a terrour to all Greece, he was chosen their Captain General. He then thirsted for the Em. pire of the world; thereupon he went into Afia with his whole Army, and overcame Lydia, Ionia and Phrygia, and every Country that lay in his way. And at length engaging with Darins, his innumerable Army, and extraordinary preparations and Engines, he overcome them; and overrunning the Bactrians, he extended his Dominion to the Indies. And at length becomes transported with the greatness of his fortune and fuccefs, and forgets God, and assumes to himself Divine honours. And as Alexander was transported, and blinded with pride and ambition; fo are others by luft, covetoniness, drunkenness, gluttony, vanity, and other baits of Satan, quite blinded and beforted, and held captive by him at his will, and are by insensible degrees drawn on further and further to cast off all fear of God, and reverence to his worship. The same who now after the Conquest obtained, ascribes and affumeth to himself Divine honour, and calls himself God and fouis. Hammonis filius. He before the joyning of the battel would by no means omit to facrifice to the gods of the place. So Curtius faith, Sacrificium Dis presidibus loci fecut patrio more, he was not then an Atheift, nor yet a God.

The same causes may we assign to that Atheism of Caligula; for how can we think of such folly and pride, but that they were blinded and beforted with it? when just then he had counterfeited the Thunder in his brazen Galleries made for that purpose, upon a sudden clap of Thunden

24 Of the Worship of God in general.

he run and hid himself under his bed, and cryed out, Caligula non oft Deus; he dared not then to threaten the Air, as at another time he did.

So

ce,

ro

s li

e a

Put

her

the

can wh

of

fea

be:

thi

m

ar

th

ac

fei

ar

a

G

I

f

h

Another Means or Obstruction whereby Satan hinders the light of the Gospel from shining into their hearts, so that they see not God, is success in sin and wickedness; hereby he that enterprize hit, is emboldened in it, and takes occasion to question the Being of God, as he, Quis

putet effe deos.

And God suffereth them to prosper sometimes, grow mighty, and heap up filver as duft, that his own people should know how little to value the world, when he gives the Kingdoms thereof to the basest of the people, fer. 12. 1, 2. The Prophet did require of God-the reason of their prospering, and prays against them, Pull them out as sheep for the slaughter. And sometimes God suffereth it for this reason, which David mentioneth in Pfal. 27. that he may cast them down suddenly with the greater ruine. So Pfal. 83. 17, 18. But we find that this was a grievance to David, as it was to afflicted fob, Job 21. Wherefore do the wicked live? And so it is generally to all God's afflicted people; but mark the end of them, fob 27. 13.

Another Obstruction that Satan makes use of to hinder this glorious Light of the Gospel from shining into their hearts, is, That whatsoever sin they perpetrate, yet they sit at ease (like the people of Lachiste) and find no changes nor alterations in their cltates and affairs, but all things go on after the same manner as before their sins committed they did; according to the course of nature, and according to the means which they use in their callings.

Some-

d

0

ın

O

(s

r-1-

is

4

t,

0

S

f

11

1

t

) 1

Sometimes the Lord is resolved to make them ee, and be ashamed. According to that in the rophet Isaiab, c. 26. v.II. Lord, when thy hand s lifted up they will not see, but they shall see, and e ashamed. Thus he made the Thunderer asraid f Thunder, and ashamed. So David prayed. Put them, fear, O Lord, that they may know hemselves to be but men. When they forget hemselves, they forget God. But oh how soon can God dismay them, and make, them recant whatever they dared against God in their pride of heart! when he pleafeth to strike them with fear and consternation! And then those who before professed themselves wise, will confess themselves fools, because they can no longer thut their eyes against the light, but that they must see their shame.

I am sensible that Atheists make use of this argument of fear, to perswade, that it was nothing else that taught men the worship of God, according to that faying, Primus in orbe dees fecit timor. To this first by way of admission I answer, that if it should be admitted, yet that is a necessary, and a good fear which driveth us to God, and restraineth from evil. The fear of the Lord is the beginning of wisdom. But it is a bad fear which drives us from the face of God: as Adam after he had finned, was afraid and hid himself. So Peter's sense of his sinfulness made him befeech the Lord Jesus to depart from him.

Secondly, By way of negation, I conceive that: love moveth good people to the fervice of God more than fear. "Twas Abel's Love to God which made him offer the best, and to think pothing good enough for God. Likewise it was

want of love in Cain that made him offer wit and o vick an evil mind, that which was not the best : there fore it must needs be slavish fear in him thatous am

caused him to give God any Sacrifice.

But this motive of fear fometimes moveth thes most wicked that are to worship God; but when writing the fear is ever, the worship ceaseth, 70b 24t we cien And though in their troubles they vowed Hecatombs, they scarce will pay one of a hundred by v Besides, it is manifest, that the just and upright ear are little liable to fears, Pfal. 23.4. Though Igrea walk through the valley of the shadow of death, Aue will fear no evil, Pfal. 27. The Lord is my light ced and my salvation, whom then Shall I fear? Pfa.46. God is our hope and strength, a very present help in of hor trouble; Therefore will we not fear though the earth be moved, and though the hills be carried into the midst of the Sea. Though the waters thereof rage and swell, and though the Mountains shake at the tempest of the same. As the Poet speaks of the just man, Si fractus illabatur orbis impavidum ferient ruine. Because they that truly fear God, know that they need not fear any thing elfe. Therefore in the 37th. of Isaiab, upon Senacharib's great boaftings and threatnings to destroy Juda, the word of the Lord by the Prophet was concerning her, The Virgin, the daughten of Zion hath despised thee, and laughed thee to scorn.

I need not rehearse the examples of the undaunted courage of these people, because they are fo numerous I conceive that every one that hath a tongue to fpeak, can tell a Catalogue of them: as Abraham, Gideon, Sampson, Baruck, Jephta, David, and the Legio fulminatrix Christianorum. And on the other side, it is as notorious,

and

fou

to

G

th

G

le

CI

tl

ft

wit and commonly known, that the most desperately here vicked finners and blasphemers are most timotha ous and fearful, and are full of fears, fi vel beram dimovere lacerta, & corde & gemibus tremunt. thas Belshazzar trembled when he faw the handwher writing upon the wall, before he knew whether t were good or bad. Because their guilty con-eca cience makes them sear where no sear is, and red ly when none pursueth. It followeth, that if ightear did make gods to be, they should be the b preatest worshippers of them; but the confequence is not truth, and therefore not the anteight cedent or supposition.

Neither was it fear that made the differences of good and evil, true and false, just and unjust, the honest and dishonest, &c. bur God who is the ied fountain of goodness, and truth, and being.

re-

ske

12-

ar

ng

e-

e-

et

of

7.

-

y

t

f

But if for all this they will not be convinced to take God for their strength, and the fear of God, and the wisdom which is from above, for of the true and found wisdom, and still will say to God, Depart from us, we will none of the knowledge of the Most High; and strengthen and incourage themselves in their ungodliness, and in the multitude of their iniquities boast themleives.

And notwithstanding they see their Policy, Wit and Ingenuity, whereof they fo much boafted, to be frustrated and baffled by those means which they disdained, and their secret sins detected and punished, and yet for all this they will not fee the hand of the Lord. And their proud flashy wit leads them with Xerxes, to fetter the Sea, or the like vanities and extravagancies.

Then let them go on in the waies that they

have chosen, till such time as the Lord shall 2. please to put a hook in their nose, as he did ir hat that Affyrian Monarchs. And let those who em eal brace the true wisdom, goodness and humility, in n rest assured of this; That the Virgin, the daugh od ver of Zion shall despise them, and taugh them to 3. forn, Isa. 37. 22. And so with David we may Tvi and must all pray against the enemies of our rov Lord and Saviour Christ, Pfal. 59. 13. Consume 4and know that it is God that ruleth in facob, and 5 unto the ends of the world. For thus only could ot Nebuchadnezzar be brought to this knowledge, wor Dan. 4. 33. And thus by feeling that hand of God which they refuse to see, let all thine energes mies be forced to acknowledge thee. And thou ier (O bleffed Jesus!) bruise them with a Rod of er Iron, and break them to pieces like a Potters cle veffel, because they have said, That thou shale the not rule over them. ud the true and found wadoung and fill will fay co

General Rules.

W

fu

It appeareth from this, that it is not the wor- ar Thip which God requireth, which is forced from them by compulsion, with an unwilling mind, as that of the Ifraelites in the wilderness, Pf. 78.34. When he flew them, they fought him.

The Rules which will shew us how to wor-

thip God acceptably, are

1. That we pray, read, meditate, and perform the like services to God from this belief. That we cannot fpend our time in any worldly affair fo well, or fo much for our Profit, Joy, Comfort, Delight and Satisfaction, as in this or that duty. 2. That

shall 2. That we give our Alms with this belief. did inhar it is the best way of improvement of our em-ealth, and therefore do it freely to fuch as you ility, an never expect any return from them, but from

ingb od only. m to 3. That upon these accounts we perform our may rvices to God, with all our might. These three

our rove our cheerfulness and willingness.

Sum: 4. That we perform them constantly and rifb. arly.

and 5. That we perform them invisibly to man. ould ot expecting any reward from men, nor a good

dge word.

00

4.

۳-

11

t

r

t

t

of 6. That we pride not our selves in our servine-tes, and dispise others with a stand off, I am hohou ier than thou; but count our selves unprofitable of fervants, and defire that our very best services be ers cleanfed, purified, perfumed and accepted only ale through the merits and mediation of Christ Jesus; and confess that we can offer him nothing but that which is his own; for he gives both the will and the deed that is good, and puts his Spirit into us, and causeth us to walk in his statutes. and confess also that we have need of Christ Tem fus as our High Priest, to bear the iniquities of as our holy things.

7. That in all our fervices which we perform we feek principally the glory of God. Thus we fee that most of the petitions of the Lord's. Prayer are; and by thus doing, we give proof that we are God's children; for they feek God's glory, though it be with the spoliation of their own glory; as David dancing before the Ark. And the glorious Angels worship, and fall down before God, casting their Crowns at his feet, Apoc. 4. 10. 8. That

8. That we faint not in our mind, nor he weary, but work out our falvation with fear and trembling.

9. That we prepare our felves for holy duties

Of Prayer.

HIS being the first Duty which we learn in our tender age, and the first in our daily practice, whether it be because that the sense of our own needs, and wants driveth us to feek our supplies and succours from the omnipotent being, that we thus begin the day; or from the nature of man which being yet undefiled with the corruptions of ill examples, followes its own Inflinct and inclination; and is therefore eafily taught this practice, or elfe takes it in its minority; or whether it be that all do teach their infants this part of divine worship first, as most necessary, or that they are best capable of. So it is, that this is the first in order of practice, and eminent for its Vertue if it be rightly performed, and of most frequent use. It will be therefore proper enough to begin with a Regulation of my felf in this particular.

Which that I may do, I will confider

1. The manner, and circumstances: And

2. The matter of prayer.

And 3. motives to excite my self to it.

The various manners of prayer are to be found in the Pfalms of David: And in those prayers which we read in scripture made by our bleffed

Saviour

vio

vai

irs,

one

T 8. ati h

Vat e l or t

6. Tho

1. 3

he

erc

en

CAY

ans

o th

nd

gh

fv

nd

f

hy anr

he

cra

tec

ho

rfu

vhe

igh

V

viour & the Saints; however it will not a little vail thee (O my foul) so set down those particulars, which shall come to thy thoughts, as well oncerning the inward manner, as the outward.

The inward is particularly expressed in Eph. 6.

8. praying alwayes with all prayer, and suppli-

ation in the Spirit. Watching &c.

rn

of

k

nc

10

th

ts

re

ts

ir

ft

30

br

d,

re

of

o¢

ur

In the Spirit, must be the manner, for thought Vatching, fasting, and all other outward manners e had, if this be wanting only, it is but a lame, or blind Sacrifice. Because as it is said, Rom. 8.

6. We know not what to pray for as we ought. Though we have the first fruits of the Spirit, ib.

1.34. But we have help for our infirmities from the assistance of the Spirit. And it maketh increession for us, with groanings which cannot be uttered, v. 27. And he that searcheth the nearts, knoweth what is the mind of the Spirit, beause he maketh intercession for the Saints according to the will of God.

When thou are such in thy prayers to God, and puttest up such petitions, with intention, ghing, and groaning of Spirit, and not extention strong, and groaning of Spirit, and not extention strong, and groaning of Spirit, and not extention strong, and thou knowest by whose assistance it is, and that thou art accepted; therefore crave it is food. And though thou sindest disability in hy self, or an indisposition, because the sless annot keep pace with the Spirit, thou wilt find the intercession of the Spirit in thy heatr unuterable; be not therefore discouraged or dejected, because thou canst not pray vocally; for hose prayers that are not expressed, are as powerful with God, as theirs that are well expressed; when thou sindest in thy self a desire to draw igh to God, do it, though thou wantest words: As

S

J'e

V

2

0

n

O

E

9

i

(

the fire from Heaven consumed Elias Sacrification look up to Heaven, and crave Gods affistance and thou mayest find such inlargement in the duty to put up effectual servent prayers in the Spirit whereby thou mayst take Heaven be force: our lifting up of our hearts to God movet him to bow his ear to us. And having such a Almighty Helper, what need we to fear in firmities; let us trust to our Succours.

The Spirits Afistance consists in these particu

lars.

It excites holy defires which are pleafing to God, and fometimes dictates them verbally fometimes without words, and expressions. Th Spirit of Grace causeth a Christian to beg for Spiritual bleffings, comforts and injoyments and to defire, to long, breath, and pant after then uncessantly. It causeth servency of Spirit, firing our affections with holy Zeal for Spiritual gift and Graces, injoyments, and fatisfactions, helpe and improvements, and keeps up those hol flames which it kindles. So that it preferve us from looking back with Lots wife, from drowfiness, slightness in performing duties and from faintings tipified by facob wrest ling with God; it unites our hearts to God and helps us against discurrency, of thought which naturally we are subject unto. Un less we are carried on in the duty by an appre hension of Spiritual enjoyments. It drives away fears, and doubts which are subject to aris from guilt; and supplieth us with a holy confi dence and child-like desposition, ingenuity and affurance, and freely opens our minds, to make known our requests to him, whereby we ca call God Father, Gal. c. 4 v. 6. because ye at Sons

Sons he hath fent forth the Spirit of his Son into your heart whereby ye call him Father; therefore as oft as we find our Souls thus, let us wraftle it out with God till we get the bleffing and defir'd grace. Men that want the Spirit of God have these three dispositions, Slavishness, Mercenariness, and Sensuality. They pray out of fear, and in doubt of acceptance; and when they have their defires, their Prayers cease, unless they be customary and formal Prayers, and they crave but sensual things. The Spirit also supplyeth a Christian with holy ends, and represent carnal ends; so that in all our requests we feek the glory of God as it is fought in all the petitions in the Lords Prayer; in fuch, the largeness of our desires doth not hinder the obtaining of them, but furthereth rather; for he hath commanded, open thy mouth wide, and hath promise to fill it. The larger the desires, the more pleasing to God, and the more like to speed, for the more of the Spirit is in them.

There is no colour then, why any should neglect this duty, upon prerence of having the Spirit; for the Apostles, and Disciples of our Lord continued in Prayer, and breaking of Bread, after they had received the spirit; for God is to be found & met with in those ordinances, as he saith, he walketh in the midsts of the Golden Candleflicks. And the Spirit is to be fought in thefe; for the best of Saints have need of seeking it in a greater measure, and for continual supplies, and watering every moment; which they obtain in and by their communion with God in this duty. But the more we have of the Spirit, the

more

· Cal e ar Sons

ific

inc th

th

b

vet

h a

rin

ticu

ig t

ally

Th

fo

ents hen

irin

gift

elpe

hol rve

fron

ties

reft

Godight

Un

pre

way

aril

onfi

and

mak

more we ought to be conversant in this Duty, because we are surnished with ability; and for not using our Talents, they may be taken away; and by using they are improved. And the more effectual and servent they will be, by this, that they are more spiritual. Much less may we neglect prayer, if we think we have not the Spi-

rit; for we pray for it.

And this circumstance of fasting and watching is fometimes joined with this duty, to the end our prayers may be more spiritual: I mean a Fast from a meal that none may perceive, not a Fast of 40 days, nor exchange of Flesh for Fish. Fasting doth as much promote it, as the contrary doth let and hinder it; though possibly we may use the same expression. full as fasting, yet they who have tryed know the advantage which this gives above that, to the fervency, and earnestness, and the holiness of our defires and prayers, and to repentance, and forrow for our fins. And our Saviour tells his Disciples of a fort of Devils which could not be cast out but by fasting and prayer. And Mark 9. Cornelius thus prayed, and thus Daniel, Dan. c. 9. both with good fuccess. David also humbled himself with fasting, for they knew well, that words of course, as a Sacrifice that costs nothing, is nothing worth. And unless we thus pray in the Spirit, it appears we cannot please God, for the prayer cannot otherwife be holy, and for fuch things as are pleafing to God? for who can bring a clean thing out of an unclean.

adjusted the more we have of the Stille the

DEREND TESTED ASTA

V

th

fil

y

ca

A

pl

ca

ne

re

lin

th

ho

at

W

ht

fir

cr

he

by

de

of

he

le

fe

lik

m

as

D

th

th

Although we ought to pray in this manner yet nevertheless ought we not to neglect the duty, though we cannot perceive the affistance of the Spirit; for God feedeth the young Ravens that call upon him. If they can call upon him, no man can pretend a disability. And David in the 107 Pfalm, sheweth how people that are plagued for their wickedness, because they rebell'd against the Lord, and contemned the counsel of the most high, v. 11, and 17. Yet crying unto the Lord in their troubte, he deliveretd them out of their distress.

Though these prayers were extorted from them in their extremities, when their soul abhorr'd all manner of Meat, and they were even at Deaths door. And when they were at their wits end, and ready to perish through their hunger, and thirst, and bondage, which for their sins they suffered, yet in their extremities they cry to God, whom they had sinned against, and

he delivereth them.

é

e

e

h

h

e

S

d

1

F

g These were not such prayers as are put up by the Spirit, for such relief, even nature, though degenerated, can easily pray, but the dictates of the Spirit are spiritual, yet in regard the heart and lip go together, those are preva-

lent, much more if prayed in faith. I bas because

If God heareth such prayers, and thou thy self hast obtained thy Requests for these or the like benefits, and temporal deliverances; thou mayest then be emboldened and encouraged to ask and continue praying for all thou lackest: as David expresseth, Psal. 116. I am well pleased that the Lord hath heard the voice of my prayer, therefore will I call upon him as long as I lives D 2

And if thou hast been heard for things temporal, thou needest not to despair or doubt when thou prayest for those things which are pleasing to God, which he hath commanded thee to ask, and Jesus Christ also hath commended to thee to seek, and promised to procure.

Not but that a Child of God may and must by Faith, and by the Spirit, ask the things of this life; for our bleffed Saviour teacheth us to pray for our daily bread; he pray'd, Father, if it be possible let this Cup pass from me, yet, not my will, but thy will be done. This submission made that prayer which was natural, to be spiritual; although he prayed for that which he knew was impossible. And fince God in his mercy hath given his peculiar people many promiles of temporal bleffings; they may and must ask them in faith, in fuch order as Jesus Christ hath appointed, viz. feeking the Kingdom of God, and the righteousness thereof first, and with modesty and such other circumstances as hereafter is express'd, and God will grant our requests as far as is for our good.

But that which is sure to prevail, is the holy appetite, that planteth Hungers and Thirsts after righteousness; for to that is the promise annexed, and blessing too. Matth. 5. 6. If a. 55. 1. Ho every one that thirsteth, come ye, If a. 44. 3. I will pour water upon him that is thirsty. The desires of such shall be satisfied, though not utter'd with full expressions, nor strength of Lungs, as Prayers learn'd may be. Importunity, which our Saviour Christ so much presset, is comprehended under this of praying in the Spirit; sor he taught nothing but what was spiritual. And his practice

T

t

h

P

n

G

u

tl

0

to

I

pi

h

L

04

ar

ar

pa

be

ec

 \boldsymbol{E}

H

fe

re

W

do

pr

it

Of

to

an

th

th

th

rot

e

d

1-

ft

of

or,

ŧ,

ofi

e

is

)-

f

A

of

nd

as

ur

ly

f-

n-

I.

I

es th

FS

a-

ed

hE

ce

too proves it to be the operation of the Spirit, that makes us importunate in Prayer; for when he prayed he was frequently in agonies, and prayed most earnestly. It reproves those that mind other things, when they pray; how shall God mind their prayers? what he teacheth and urgeth for this is in Luke 18. where he sheweth that for our importunities sake we are hear'd of God, and argueth, that we ought always to pray, and not to faint; to which agreeth, I Thef. s. 17. Pray without ceasing. To the same purpose our Saviour teacheth, Luke 11. c. Where he sheweth that Importunity prevailed more than Love and Friend ship, 1 Sam. 1.19. It is said, I poured out my Soul before Ged. Zeal maketh Importunate, and fervent in Spirit ferving the Lord. If our Lord and Saviour sweat blood, we must undergo some pain; and if we apprehend the greatness of the benefits which we beg, it will make us zealous.

Another part of the manner which our blessed Saviour hath enjoined, is to ask in his name, Ephel. 3. 12. In whom we have boldness, &c. He hath not only commanded it, but to the obfervance of the command, annexed a promise of reward, as large as we can defire, John 14. 13. What soever ye ask the Father in my name, I will do it; this is an odoriferous perfume to our prayers. In his name, every knee must bow; it is not at his name in the original. He is our only Mediator and high Priest who ever liveth to make intercession for us. He presents them. and recommendeth them to his Father, mixing them with fweet odours, & purifying them from those corruptions of our nature, which attend them, as Salt water is made fresh by passing through

pr

O

be

F

ha

m

bo

T

to

th

11

an

ha

in

Ij

hi

pa

ni

co

bo

cr al

br

ga

Va

no

through the bowels of the earth. And there is no Mediator to this Mediator; and we must needs know our own unworthiness to be such, that there is nothing in us to deserve acceptance.

Another part of the manner is, that we pray in faith, firmly believing that we shall receive; he that prayeth for wisdom, St. James bids him ask in Faith, nothing wavering, James 1. 7. He forbids that man to think that he shall receive any thing of the Lord that wavereth, and calls him a double-minded man; for as we oblige men to be real to us, and faithful by believing them, so we do God. This manner of praying is commanded in many places; to this belongeth waiting upon God, Isa. 30. 18. There is no promise to those prayers which superstition hath made to the blessed Virgin, nor no command for them; therefore they are not of faith.

Another part of the manner is, that we pray with reverence and humility, Pfal. 66. Bow down thine ear, O Lord, and hear me, for I am poor and needy. Pfal. Let us draw nigh to him with reverence, and Godly fear, for our God is a confuming fire. The consideration of God's greatness, and almightiness, must needs beget a reverence in our approachings to him. This reverence is discribed in the Publican, Luke 8. 13. The Publican standing a far off, could not so much as lift up his eyes to Heaven, but smote upon his breaft, saying Lord be merciful to me a sinner. 6 Mi.b. 8. What doth the Lord require of thee, but that thou do justice, love mercy, and walk bumily with thy God. Isa. 57. He resisteth the proud,

e

ft

1,

y

5

m 7.

e-

)-:-

of

is

8.

1-

of of

y

on

or

th

1-

t-

c-

e-

ch

125

er.

e,

be

d

proud, and giveth grace to the humble. The people of Israel were injoyned, that when they came before the Lord with their Sacrifices, they should say, A Syrian ready to perish was my Father, and came down to Egypt with a sew. We come as Beggars to him for his almes, and having nothing but what we receive of him, we must therefore ascribe all to his goodness and bounty, as we have an example, I Sam. 2. 6. The Lord killeth, and maketh alive, bringeth down to the grave, and up again, ver. 8. he raiseth up the poor out of the dust, and listeth up the Beggar from the dunghill, to set them among Princes. And Isa. 66.7. He saith, To him will I look that is poor, and of a contrite Spirit.

The lifting up of a pure heart, and clean hands, and a reverent posture of the body, are mentioned as necessary in the manner of praying. Whilest Moses his hands were lifted up, Israel prevailed; but when they were down, the Amalakites prevailed. Our Saviour fell on his face, and prayed. He hath also raught us paucity of words, as most agreeable to the Omniscience, Highness, and dignity of God; and condemneth vain repetitions which inculcate the same thing again; for these are nauseous both to God and men, and are as much the Sacrifice of fools, as their prayers who neglecting all other things, of the manner of praying and matter too, think it enough to fay Amen. They bring religion almost to nothing, that they may gain the more proselites. He enjoyneth also, The circumstances of place, Mar. 6. That our private prayers be put up in private places where no eye feeth but God alone; for fuch prayer

D 4

be

am

ce

no

cel

fra

A

an

un

bi

Ca

fre

ftc

th th

W

W

m

ar th

01

16

a

to

13

10

6

h

in C

is fincere, because it expects a reward from him only. Hypocrisic expects it from men. The same circumstance he requires in fasting, Almsdeeds also, and a perfect reconciliation to our offended brethren is required, to make our prayers acceptable as our Lord, and Saviour teacheth, Matth. 5. 23. Leave thy gift before the Altar, 30 thy way, first be reconciled to thy brother, and then offer thy gift. I Tim. 2.8. the Apostle commands to pray without wrath, and doubting.

The circumstance of Time is also material; although we have alwaies need to pray because of the manifold temptations we meet with, yet we read of the Apostles, that they went up to the Temple at the hour of prayer. That sheweth that there is a time defigned for that duty, Act. 3. and Apocal. 1. St. John was in the Spirit upon the Lords day, for though this duty is alwaies seasonable, yet there be Special seasons, as we may find by experience wherein we are freer in our holy defires, and better disposed, and God is nigher; the oportunity in every work is half the work, therefore observe these Mollissima tempora fandi. As under the law. The first fruits were to be Sacrificed, and the first that opened the womb were to be holy to the Lord. By a parity of reason the services that we do to God, under the Gospel, are to be of the first things. Remember thy Creater in the days of thy youth, Eccles. 12. Pfal.63. Early will I feek and the reason of his so seeking is in the following words, my foul thirsteth for thee; to Pfal. 42. my voice shall thou hear betimes in the morning; and early will I direct my prayer unto thee.

ne

-

r

r

r

10

e

1

of

e

e

t.

)-

1-

s,

e d,

k

e

ft

e

It

f

15

6

8

0

r,

hee, and will look up, Pfal. 5. when I awake I am present with thee, Prov. 8. 17. Those that feek me early shall find me. But he that seeketh not early, may feek long, before he find an accepted time. We read, Gen. 4. 3. In process of time it came to pass that Cain brought of the fruit of the ground an offering to the Lord. And Abel, he also brought of the firstlings of the flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering, But to Cain, and to his offering he had not respect. The difference of the offering shewed the sincerity of Abl's heart above Cain's. For he offered, but it is not said the first fruits of the ground, but the contrary is underflood by the opposition of the offerings, and by those words which God spake to him, viz. If thou do well shalt not thou be accepted? From whence we are taught this Rule, viz. That they who will offer their fervice, or any thing to God, may not offer any but the best. Nor defer the time to serve him, for that which we defer, we are loath and unwilling to do, or indifferent whether we do it or no; that which we defire to do. or do with good will and love, we haften, fearing left we should be prevented. The more forward and early our fervices are, the more acceptable to God and men, for this perfumes them. Now is the accepted time. He then that deferreth loseth the Accepted time, 2 Cor. 6. 2. And Pfal. 69. 13. David urgeth it as an Argument why God should hear him, and deliver him, because he made his prayer in an accepted time, therefore flip not the feafonable time though thou be indisposed. He that is early in his service, and constant too, cannot possibly miss the accepted time

re

th

W

jo dı

th

Bı

m

pe

ne

pı ju

at

O

S

fi

1

I

r

time when God will be found, as he was found of Cornelius. For these two are joyned together by David, seek the Lord while he may be found; feek his face evermore, for by this we shall be fure not to miss, Psal. 116. 1. The Saints first and only refuge is prayer, and it is the last refuge of the wicked. They who fear they shall be prevented of their usual time, let them take the present. It is a high point of Wisdom to know the fit time and place, and the ignorance of it makes the mifery of man great. David practifed what he taught, and did not only feek early, but late too, Pfal. 141. 2. he faith, Let the lifting up of my hands be as an evening Sacrifice. The morning, and the evening Sacrifice were not to be omitted, and he that doth omit them, or either of them, finds his mind less disposed for the duty, and the injoyment and comfort of it, which he useth to have when he performeth them without intermission; for by the omission of one duty, God seemeth to be withdrawn, and gone further from us, and not fo ready to be found, or to hear us, by how much we have withdrawn from him, and neglected, and forfaken him. We also find Isaac going out to meditate in the evening. And Daniel perfifted in his practice of praying three times a day, not withstanding the peril of his life. David kept the same times, as he faith, Pfal. 55. At evening at morning, and at noon day I will pray unto thee. Love & need cause frequent & early visits; those who are greatly beloved of God, & God beloved of them, do pray often. Weread of other circum stances, as that of Daniels opening his windows, and looking towards the temple; but we are not restrained

d

le II

S

ft

11

e

0

e

e

1

f

1

n

restrained to this manner of ceremonies, for those things are abolished by the substance; the more we observe of these circumstance, the more joy, comfort and fatisfaction we shall reap by the duty. Take time enough for preparation, for if thou straiten thy self, thou mayest be diverted. But we are commanded to pray alwaies with all manner of prayer, that is as the occasion will permit, or requires, for there are various manners, we cannot be alwaies upon our knees in publick prayers or in private; nor must one duty justle out another. All times, and all places afford us opportunity and occasions of lifting up our hearts, and hands to God in the Heavens, which may be accepted fometimes as well as And as in heaven we shall never cease Sacrifice. from praising God, so while we live here we shall never cease from praying to him, Pfal: 122. I give my self unto prayer.

Lastly, this duty, (that it may be acceptable) doth require preparation & premeditation, Pfal. 10.19. thou preparest their heart, and thine eare harkneth.

The next thing to be considered, is the matter of prayer; Which is Twofold, viz. The Inducements to be used, and the subject matter for which we pray

Seldom is there any prayer without Inducements, and motives perswasive, with which we urge God, and press him to grant us the things we desire.

The Lords prayer, which is as brief as may be, concludes with three Inducements, viz. for thine is the Kingdom, the power, and the Glory, for ever, and ever. Amen. We find in the Psalms of David variety of those. Sometimes he urgeth

the promises of God, Sometimes the Commandment of God, some motives he setcheth from the name of God, some from his nature, and being, as from his Truth, his Holiness his Goodness, his Faithfulness, his Mercy, his Power, his Justice, his Righteousness his Almightiness.

He urgeth the pledges of Gods love already bestowed, his loving kindness of old. And his thankful acknowledgment of them. Also he urgeth his Relation as Servant, I am thy Servant, O grant me understanding that I may know thy statutes.

Some he urgeth from his own Milery, Need,

Necessity, Trouble, and Affliction.

Some from his Innocency, uprightness, simpli-

city, fincerity, &c. Pfal. 59.

Some from his holy defires, Intents, vows, purposes, and Resolutions, and his service done for him. His hope in God, his Trust and affiance

in him. His love to him, and his word.

He urgeth alfo, that he makes his prayer in an accepted time, Pfal. 69. 13. Pfal. 119. Hear me O Lord, and I will keep thy flatutes: Let my Soul live, and it shall praise thee; Let thine hand belpe me, for I have chosen thy Commandments; give me understanding according to thy word. So that we fee that it is a good motive when we ask any grace, to fhew how we have endeavoured and used the means to attain it, as he doth, & purpose to use them. In this Pfalm throughout he shews how he studied Gods statutes, meditated and delighted himfelf in them, Pfal. 71. He urgeth his trust. In the O Lord have I put my trust, let me never be put to confusion. This Motive he ufeth very often (as though trufting did engage God

God not to fail him). It followeth. Be then my ftrong hold whereunto I may alwaies resort. For thou hast promised to help me. In the two next verses he urgeth his love, and desire of God, as an Argument why he should deliver him from

his ungodly enemies.

And this motive he useth often, and he very often useth that of his promise. In the 9 ver. of this Pfal. he urgeth his trouble. Mine enemies (peak against me, &c. Go not from me, O God my God, hast thee to help me. Look upon my affliction and mifery, and forgive me all my fin. From my youth up thy terrors have I suffered with a troubled mind, &c. In the 12, 13, 16, 19, and 20, verfes, he urgeth his Resolutions of trusting in God, waiting upon him ferving him and praifing him, ver. 12. As for me I will patiently abide alwaies and praife thee more and more, 13. My mouth shall daily speak of thy righteousness, and thy salvation; for I know no end thereof. I will go forth in the strength of the Lord, and make mention of thy Righteoniness only. And prayeth, Forfake me not in the time of mine Age, when my strength faileth me, until I have shewed thy strength unto this Generation, and they Power unto all. &c.

Psal. 72. He urgeth his holy Resolutions: Give the King thy judgements, &c. Then shall he fudge the people according to right, and defend the poor, &c. He shall keep the simple folk

by their right, and punish the wrong deer.

Psal. 5. 2. Hearken unto the voice of my calling, my King and my God. Motiv. for unto thee will I make my my prayer; my voice shalt thou hear betimes O Lord, early in the morning will I direct my prayer unto thee, and will lock up.

Pfal.

Pfal. 86. 11. Teach me thy way O Lord, (the motive), And I will walk in thy truth; knit my heart unto thee (the motive) that I may fear thy name.

Pfal. 16. Preserve me, O God, (the motive)

for in thee do I put my trust.

Psal. 17. And in sundry other Psalms he urgeth the wickedness of his enemies as a motive. ver. 8. Keep me as the apple of the eye: hide me under the shadow of thy wings, from the wicked that oppress me, (the motive) with their

mouth they (peak proudly &c.

In the 38 Pfal. he also urgeth the malice, and wickedness of his enemies, together with his own sorrow, and misery, by reason of his sins, and his enemies, ver. 2. Thine arrows stick fast in me, and thine hand presset me sore. There is no health in my sless, because of thy displeasure, neither is there rest in my bones, because of my sin, ver. 20. Of his enemies he saith, they were against him because he followed the thing that is good, but he will confess his iniquities; these motives introduce this prayer. Hast thee to help me O Lord God of my salvation.

In the 4 Pfal. He makes use of Gods former benefits as a motive for further beneficent saying. Hear me when I call O God of my Righte-ousness, (the motive) for thou hast set me at liberty when I was in trouble, Psal. 86. He urgeth his afflictions, he suffered under Gods hand, and his enemies malice, and the goodness, and mercy of God. And concludes, O turn thee unto me,

and have mercy upon me.

Usual in his prayers is that expression for thy Name sake. They who would make use of this

it

CC

we

W

his

for

his

yet

in l

he.

Was

all h

as all must, must know him in that name which he himself proclaimed, Exod. 34. 6. For David did refer to this, The Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth; keeping mercy for thousands, sorgiving iniquity, and transgression and sin, &c. The Lord cannot forget his own name, therefore cannot forget to be gracious. If we can use that inducement of Moses, Lord, if I have found savour in thy sight, it is peculiar to his savourites, and obligeth God to hear.

This is a large Field, and may afford great plenty and variety; but every man may supply himself with it, that list to read and observe the Psalms. It is noted by Bishop Cooper, that it is not sufficient to seek from God, because of that which he is, but we must also consider what we are: Otherwise, as Jehn said unto one demanding, Is it peace? What hast thou to do with peace? So the Lord may answer us, though

the Lord be gracious, what is it to us?

hd.

As to the subject matter of Prayer; the Children of God are sometimes mistaken about it, and are in doubts. St. Paul accordingly consessed in the behalf of himself, and others, we know not what to pray for as we ought. We find Moses also mistaken in the matter of his Prayer. Exod. 33. 18. Shew me now thy Glory, for God answer'd him, that no man could see his face and live; and that he could not see it; yet Almighty God, to shew his propensity in hearing prayer, came as neer his request as he could for God answered him in that which was as profitable and useful for him. He made all his goodness to pass before him, and let him

fee his back-parts, fo that Mofes loft not his Prayer, though he did not obtain the thing he asked. Much more may we expect success in our Prayers, when we ask fuch things as he hath commanded us to feek, which we know are according to his will; and our bleffed Saviour also hath engag'd for our obtaining. The invitations being fo many, fo importunate, and fo free, viz. To come, and buy without money, and without price; to open our mouths wide, to ask and have; it appears, and we must so believe, that Gods bountifulness is such, that he is more ready to give, than we to ask or receive. And like as a Mother, whose breasts are full, is more defirous to give fuck to her Babe, than that to crave, or receive it; such is Gods freeness to us.

It concerns us then to advise what these rich benefits are, which we are to beg, and buy without money, or price. And if we may have what we lack for asking, certainly we shall be convinced of the greatest folly in the world, if we will lose them for want of asking.

Many are ignorant of their own wants, as the Church of Laodicea, who knew not that she was wretched, and miserable, and poor, and blind, and naked, but thought herself in the contrary estate. But God adviseth her of her wants, and the remedy of it, which he sheweth her, is to be had of him only, viz. Gold tried in the fire, that she might be rich, and white raiment that she might be cloathed, and eye Salve, that she might see; and freely invites her to buy them of him, though she were poor, blind, and naked, and had nothing to purchase them

fo

UF

enough.

them withall, therefore we may infer that all men, be their condition what it will, may come to God in this duty of Prayer, for all their needs, as we read, Jonah I. 5. The Mareners cryed every one to his God.

For our better direction, that we may not miscarry in our suits, as the Mother of Zebedees Children did, our blessed Saviour hath plentifully instructed us what we should pray for; as he here directs the Church of the Laodiceans, Matth. 6. 9. and Luke 11. 2. The Disciples sensible of their own insufficiency, do make it their suit to him to teach them; thereupon he gives a pattern, and rules for them and us to use.

In which Prayer the three first, and the three last petitions are spiritual. According to the rule which he gives, ver 33. Seek 1e first the Kingdom of God, and the righteonsness thereof. From this prayer of our Saviour, and the rules by him given, and from the precepts elsewhere, and the prayers of the Saints, we find but these three things necessary to be prayed for, viz. Grace, and the means of Grace, and the rewards promised thereto.

For, though the Children of God do most frequently use confession of their sins, and thanks-givings together with their Prayers, as Daniel did. And Davids Psalms are most of them thus; and whether we use them as inducements for the things we pray for, as we use confession, as an inducement for pardon, and thanksgiving, may and ought to be used as an inducement for obtaining surther mercies, or else we look upon them as distinct duties; they are proper

d

10

er

th

ed

ite

ye

tes

or.

afe

em

enough, but not always necessary to be joined with this duty; therefore we refer them to their proper places, and judg them much more easy as to the verbal expression than servent Prayer for grace, and spiritual enjoyments.

When God hath filled our heart with food and gladness, and hath wrought deliverance for us, and so hath given us, matter of thanks-giving; if the Heart be but enough thankful, words of praise and outward actions cannot be wanting; but thanksgivings and consessions are peculiar things: and for this duty, this one motive may be sufficient to enforce it, viz. That it pleaseth the Lord better than a Bullotk that hath Horns and Hoofs, Psal. 69. 32.

These three, viz. Grace, and the means of Grace, and the rewards, I conceive they contain all the promises, and all that God hath engaged by the new Covenant to give to his people. They contain also all that God hath commanded, and enjoyned his people, and requireth of them; and they contain all that they need, or can desire to make them happy here and hereafter.

And there is no Petition in the Pfalms of Daold, or in any prayer in all the Scripture, but is contained under one of these heads; for all the Prayers of the Saints tends to this end, wir. The glory of God, and the promotion of his Kingdom, and the means thereof.

Those Prayers which are against the opposites, namely, against fin and iniquity, and the occasions, and helps thereof; and against every degree of sin, and the punishments and ourses due to sin and sinners, That the rod of the Wicked

may

pr

n,

ref

bv

tha

may not rest upon the lot of the righteous, Pfal. 125. These are of the same nature with the former. for the overthrowing, plucking down and destroying of fin, and Sarans Kingdom, and the treading him under foot, is the preparing the way of the Lord, that his Kingdom may come; therefore we do in this pray against those, and in praying against those, we pray for this

Hence it is, that God hath made promifes accordingly of fubduing our iniquities, and to tread Satan under our feet. That he Weapon formed against us shall prosper. That sin shall not have dominion over us. And we pray for the performance of these promises, when we pray the second Petition of the Lord's Prayer, (Thy Kingdom come,) for the Kingdoms of the World cannot become the Kingdom of the Lord, and of his Christ, but by the subversion of Antichrifts Kingdom. I admorwed doidw

ıt

ic Z.

es, Geres

This, notwithstanding it is our duty to pray expresly, as we are strengthned, and affisted by the holy Spirit, as well for these, as against those, and against those, as well as for these; although implicitly he that prays for the Kingdom of God, prays against fin, and Satan. See Pfal. 119. Turn away my eyes from beholding vanity, &c. Likewise when we pray thus generally in these words of our bleffed Saviour, we do implicitly pray for the conversion of the fews. Yet ought we notwithstanding expresly to pray for ir, because we are commanded to give him no rest, till he make ferusalem a praise.

What persons we are to pray for, is also taught by the Apostle, I Tim. 2. 1. I will therefore that Supplications, Prayers, Intercessions, and

giving

giving of thanks be made for all men; but yet we are chiefly to pray for the chofen people of God; for thereby we express, and declare our fellowship with them, and our relation to them, as members of the fame mystical body, in Christ Tesus, and thereby endeared to us more than our natural relations. Therefore we find the Apostles in their Epistles praying for those they write to, and requiring the like of them again. Paul to the Ephesians prayeth for them, c. 1. 17. That God-would give them the Spirit of wifdom and revelation in the knowledg of him; that their understanding being enlightned, they might know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints. And what is the exceeding greatness of his power to us-ward, who believe according to the working of his mighty power which he wrought in Christ, when he raised him from the dead, and fet him at his own right hand, &c. and Chap, 3. 16. Prayeth that they may be strengthned with might by the Spirit in the inner-mansthat they may know the love of Christ: for the Saints at Philippi he prayeth, that their love may abound more and more, in knowledg, and all judgment, that they may approve things that are excellent, that they may be fincere, and without offence, till the day of Christ, being filled with the fruits of righteonsness, which are by tesus Christ, unto the praise, and glory of God, Philip. 1. 9.

By these, and the like Prayers of the holy Apostles, we learn what to pray for as well

for our felves, as others. w such a con-

We learn from St. Pauls prayer for the Hebrews, c. 13. To pray that God through the blood

of the everlasting Covenant, would make us perfeet in every good work, to do his will, working in us that which is pleasing in his sight, through fefus Christ. For it is through Jesus Chtist, if any thing we do is pleasing to God; and it is God himself who works it in us.

Those that do not pray for the peace of ferufalem, are not Citizens thereof; therefore they do not love her. But they that do pray for her peace, and give God no rest, until he make Ferufalem a praise, are Citizens of that Ferufalem, which is from above, which is the mother of us all; and they receive comfort from her welfare, and are fure that the shall receive a benefit by their Prayers, and hope to receive Benefit mutually by her Prayers; for as the Apostles in their Epistles to the Churches pray for them, so they do also desire their prayers.

I infer, that every particular Christian in his Prayers must put in suit the general promises, viz. That all her people shall be holy, all righteous, all be taught of God, and holiness to the Lord shall be writ upon the Bells of the Horses. They who pray for these Spiritual gifts and graces, for themselves and others, do pray in the Spirit, and feek the Glory of God. And by their fervency, and zeal, and frequent addreffes to God for them; and for repreffing, and subduing their opposites, viz. The fins which fo eafily befet them, their iniquities and corruptions. They shew forth their weariness of them, and burthen which loadeth them, from which they groan and cry to be eased and deliver'd by God, because they are not able by all they can do, to be deliver'd by their own industry.

th

ft,

oly

Ie-

lood

LnA

And because our blessed Saviour hath promised to ease such, therefore they may be sure to be heard; if they (confessing their particular burthen of corruption, whether it be pride, anger, malice, revenge, covetousness, lust, concupiscence, or the like, and mourning over it,) humbly intreat him to succour, relieve, help, heal, cleanse, wash, purge and purify them by the renewing of the Spirit. Or else (as he answer'd St. Paul praying against the Thorn in his sless) he will supply them with grace sufficient for them.

From these promises we may see the reason why our blessed Saviour in that form of Prayer, teacheth us to pray in the plural number, our and us; for this includes our selves, and our sellow-members of the mystical body of Christ, some whereof are but Babes, or Children in religion, and cannot pray for themselves, as not having received so great measure of the Spirit, so that they have need of our Prayers, and our charity, including them, doth not hinder our requests for our selves, but rather promotes them.

ai

W

wł

tau

obt

We see also why sometimes they pray more particularly, but for themselves as the Apostle Paul did against his particular malady, and burthen which he groaned under. And so David did pray against his own particular sins and sufferings; Deliver me from bloody-guiltiness; Turn away mine eyes from beholding vanity, and quicken me in thy Law; Incline my heart to thy Testimonies, and not to covetousness, &c. For which particular graces, we may upon occasion, pray in the behalf of others, according to that

that precept of the Apostle. If any man see his Brother sin a sin, which is not unto Death, he shall pray for him, and it shall be forgiven him. Likewise may we pray for the deliverance of them from their afflictions, and perils which they lie under, as the Apostle Paul desires the Saints to whom he wrote, to pray for his deliverance; for nature dictates these prayers for our selves, but grace, for others that are our Brethren in Christ.

The Hope of speeding is that which incourageth, and excites with strength and courage

in every undertaking we go about.

If we feek of God in prayer, the things which are according to his will, those gifts, and graces, and Improvements, which he hath promised to give, those things which he hath invited us to ask, or commanded us to ask; those that our Saviour and his Apostles have taught us to ask; those which the experience of other Saints and servants of God proves to be acceptable and proper requests; those graces which we are commanded to have, those degrees of grace, and those means which we are commanded to use, and those spiritual joys and injoyments which we long for, and cannot be happy without, why should we doubt of our success? or why should we not expect a quick Return?

Let us then apply our felves to feek out

those things.

As the original of all graces, we first are taught by our Saviour to pray to God, to give us the Holy Spirit: And he that obtains this obtains also the fruits of it. Love, joy, peace, meekness, gentleness, patience &c. And all

E 4

graces

graces whatsoever: for as the Lord taught us our whole duty in one word, viz. Love; so here he teacheth us in one word, the sum of all we need to pray for; for although we pray for many things, yet the sum of all spiritual things is contained in this. And if we seek the spiritual gifts, and graces, which is signified in that expression, Seek ye first the Kingdom of God, and his righteousness, the other things shall be added unto us without seeking. In this also is summed up all that we ought to pray against, viz. all our spiritual enemies, the lust of the sless, and the pride of life, and every thing that Satan over-

comes the fons of men withal.

This general is branched into fix petitions in the Lords prayer; for by the Spirit of God in us, we are made holy, the Temples of the Lord, and are made capable to fanctify Gods holy name, the love of God is spread abroad in our hearts, Gods law is written in our hearts, and put in our inward parts. By the Mission of the holy Spirit into us, we all know him, and know his Judgments, and do them: the Kingdom's of the World become the Kingdoms of the Lord and of his Christ, Righteousness will run down as a River, and holiness, to the Lord shall be writ upon us, and all our comon things; every pot in ferusalem shall be like the bouls before the Altar. And Jesus Christ shall have the uttermost parts of the earth for his possession; when these and the like promises are fulfill'd. And the earth shall be full of the knowledg of the Lord, so that we pray implicity for these promises when we pray these petitions in the Lords

Lords prayer: likewise when we pray, Thy will be done, we pray for the Spirit to enable us to do it, and we pray to God for the sulfilling of those promises of the New Covenant which relate to it, viz. That God will be our God, and we shall be his people; that we shall run, and not be weary, walk and not faint, mount up with wings like an Eagle, and renew our strength like an Eagle, that we shall be a willing

people.

So in the other petitions, Namely, that for remission of sins, we cannot be assured of it, nor have peace of conscience, but by the operation of the Holy Ghost in our hearts by faith, exciting in us unfeigned forrow for those fins, wherewith we have grieved it, and working in us a stedfast resolution and purpose never to commit the like again. Also when we pray against Temptations, it is intended that we crave this aid by the affiftance of Gods Holy Spirit, to escape them; for thereby we are made sufficient, and able to fly them, or to overcome them, and to be more than conquerors; fo that no Spiritual weapon formed against us shall proper. And if God gives us his holy Spirit, we obtain also the other petitions, namely, to be delivered from evil, and to enjoy food, and raiment, and all the necessaries of life; for these are inseparably contained in the priviledges of the Saints: For God is a Wall of fire round about them; bread shall be given, them, and their water shall be sure; so that petition also is (by reason of the promise) contained in that of asking the holy Spirit. The rather for this, that all other promises of the

New Covenant are implyed in this. This notwithstanding, we find the Saints and Servants of God praying in other words, and formes, and by the Spirit too. Whose Assistance I humbly crave, for my further progress in these meditations.

Certainly when the Holy Spirit assists us in prayer, it doth not only inable us to say or pray in a perscribed form, but dictates the words, and things prayed for, according to the necessities of the person praying, and prayed for.

Although we are not under the law, but under grace, that being dead wherein we were held, that we should henceforth serve God, in the newness of the Spirit, and not in the

oldness of the latter.

Yet must we pray against all those corruptions of Nature, called the old man, those infirmities, and weaknesses, and indispositions to the new nature, to grace, and to the meanes of grace, and for those graces, those helpes, and occasions, and meanes of grace, which the Saints, and Servants of God under the law, have prayed for, and God promised to give them.

As for instance, all those petitions of David, in the Psalms, shewing his own corruptions, weaknesses, failings, sins, and infirmities, wandrings, and strayings from Gods. Commandments, and praying for the Lords help against them, we now under the Gospel, if we flatter not our selves (as some sects do) we all at sometimes shall find by sad experience, that we have need to pray se too. And those that are most renewed, and most conformable to the Image of God, those search out most, and know there

own failings, in grace, and pronenels to fin; for it may be said of us, All have sinned, and are justified freely by his grace; for if St. Paul counted not that he had attrained perfection, but pressed forward, neither may we imagine, that those of this age, who pretend to it, have attained it; for in many things, we offend all.

Therefore in as much as those graces are to be in us, which they sought, and prayed for, that they should be in them, we also are to imitate their examples of praying for them, and the improvement of them, and against the contrary, viz. the corruptions and fins which we find our natures liable to.

Every mans condition doth shew him what temptations he is most liable to, and what graces he hath most need to pray for.

Those that will be rich, the Apostle faith, fall into temptation, and a fnare, and divers noisome lufts, they will be rich though : therefore have need to pray against those temptations of pride, anger, difdain, oppression, contention, strife, wilfulness, coverousness, love of the World, and all those lusts which accompany a plentiful fortune; as gluttony, drunkenness, effeminateness, the love of pleasure, &c. and that they may escape all those snares whereby the Soul is taken, and held captive, viz. those advantages which they have of finning with impunity; those helps which their wealth ministers, and all the opportunities which wealth makes for them; that by the help of Gods holy Spirit, they may be able to take off their affections from things below, that fo they may fet them on things above; that they affect not, mind not,

nor converse with these things of the world which they have plentifully to enjoy. That not-withstanding their abundance, they may have their conversation in Heaven, and mind only heavenly things, and use the World as if they used it not; buy as if they possessed not; and be rich in good works; and may be able to deny themselves; and may be crucified to the World, and buried with Christ in Baptism, and rise again with him in newness of life, that the life which we now live, we may no more live ir, but Christ may live in us; and the life which we live, we may live by the faith of the Son of God who loved us, and gave himself for us.

A special help and incouragement it is to us, if we can find out a promise of obtaining these graces, which we thus pray for in time of need; for having these precepts (as here before mentioned) it urgeth us to the practice of them, as the Apostles profess they practised. But the promise puts hope into us, of obtaining the like graces, if we feek them by Prayer, Meditation, and other means appointed by God to be used. The promise then, which we may urge, and charge God with, in our prayers, may be this, viz. The Sun shall not burn thee by day, ner the Moon by night; or that, That all things shall work together for good to them that love God. For these promises were therefore given to us, that we should have boldness at the Throne of Grace.

The contrary condition of life, Poverty, hath likewise its temptations.

Therefore we find the wife Agur praying equally

qually against it, and riches; shewing the temptations of both; and the blessedness of the middle or mean estate. Those that experience the extremity of poverty, not having a place where to lay their head, have many promises of a God alsussicient to trust unto; and he will never leave nor forsake his Servants.

In like manner other conditions of life are accompanied with multiplicity of temptations. Therefore the Scripture gives cautions, and admonitions to all to warn them, and arm them against them; young and old, Masters and Servants, Parents and Children, Husbands and Wives, Kings and Subjects, Priests and People: and every mans daily experience tells him what temptations he lies under; and his proneness of nature, and inclination to them; which when the Scripture in particular warns us against, and instructs us how to avoid; we know that we ought by Prayer, to seek assistance and help from God; because without his almighty help we are not able to overcome them.

For instance; The Lord commanding to fly youthful lusts. If we find our selves, by natural inclination, liable to those lusts, we may (as the Apostle St. Paul hath given us an example) Befeech the Lord that this Messenger of Satan may depart from us, and never cease to beseech him, until we obtain an answer like to that which he obtained, sufficiency of grace, or else removal of the temptation; and as often as it recurs, we may pray with hely David, Pfal. 119. Hold thou me up, and I shall be safe. And whilest we do continue praying, and caling upon God; why may not we be considert

in it, as the Apostle was: That the Lord will deliver us from every evil work, fince the promife is to all that trust in him; That he will stand by them, and save them, and deliver where to lay their head, laye many promint

Or if by nature we are inclined to covetoufness: David's prayer will stand us in stead; Incline my heart to thy Testimonies, and not to cosecompenied with multiplicity of te selangulous

In like fort, he fearing to be overtaken with that common fin of lying, prayed to God, to take from him the way of lying, to grant him his Law, and to teach him his statutes; for he well knew, that there was no remedy against sin but grace. And the Law of God dwelling in his heart, that he might run the way of God's Commandments without halting, or looking ture in particular warns os againff, and inf. And

If we have been overtaken with this fin, this prayer fuits for our occasion; for by praying to God to take from us the way of lying, we intend we have more of it than we ought, and fo probably he intended, or elfe how could it be

f

th hé

thi

ed

taken from him? o bad ow il shal hildred

And if we should be so unhappy as to be so overtaken with lust as he was. If in the bitterness of our foul, and forrow of a broken heart; washing our bed with our tears, having no health in our flesh, nor rest in our bones, because of God's displeasure: We pray as he did (with humble confession of our fins, and vileness) to him, to wash us, cleanse us, heal us, pardon us; to turn his face from our fins, and blot out our misdeeds, according to the multitude of his mercy. Then, though for the present they are ever ever in our fight, terrifying and troubling us, we shall in due time, know, that they are pardoned; and that the blood of Christ hath cleansed us from them all; and that we are reconciled in him; and he will heal us; and we shall again be restored to the joy of our salvation, and praise his Name in his Courts, and renew our vowes, and be stablished with his free Spirit.

Most of the Bfalms contain prayers for some graces, and may stand us in stead for during, and serve for our direction.

If we are rath or chollerick by nature, and fubject to wrath and revenged and have fallen thereby, or fear we shall fall. We cannot be enough fensible of our danger, in this particular, because we must expect hourly temptations, and how far our wrath and choller may carry us, we know not (especially if we should chance to meet with others, as chollerik and rath as our felves) if we do not alwaies pray to God to belo us in, and deliver us from this temptation, (as it is, for the most pare lineal the fins of our complexion on inclination, very difficult to stand against them at all) if God do not stand by us, and firthgehon us, and support us; and if we forget our felves, and do not hang upon him for help, call upon him, crust in him, and fear and diffrust our selves. These will alwaies be buffetting us. ni boniamon, a si sidT and ho anones

He that is sensible of his weakness in this particular, and his danger, and mourns by reason thereof, desiring to be delivered from it, seeks help by reading, medication, conference, and this means of prayer, which must also be joyned to the other besides the use of natural means

too: For so we find the Apostle Paul using them; for he faith of himself, I keep under my body. We strive and run as in a Race. So fight I. not as one that beateth the Air, In labours often, in fastings often, &c. For hereby we both shew to God, and man, our burthen, that we groan under, and defires to be delivered from it; if we use all these means to get our deliverance. But on the contrary; how little defire to be delivered from wrath or luft doth he express, who feeds himself to the full, drinks wine in bouls, pampers his body with high feeding and drinking, which are the fewel of these fires? or how doth he feek humility of God, who delights himself in actions of vain-glory, and the applause of men, and seeks honour of men by bravery, revenge, vain oftentation, high looks, a lofty gate, pomp, prodigality, and the like. Certainly those fins which by nature we are most inclined to, these by natural helps and adjuments we must oppose; not cherish and foster by incitements and allurements. The wife Agur accordingly prayed against the means of sin, and the occasions, against the means and occasions of fulness, and want. If we so well knew our own proneness to these mother fins, as he did, and were fo wife as he was, we would pray as he did, to be delivered from the means and occasions of fins. This is contained in that Petition, Lead us not into temptation. di Till

In like fort praying for any grace, or improvement of a grace, we must use the means, both spiritual and natural; and pray for them, and the occasions of them; as mortification, sobriety, watchfulness, &c. Hence we are taught to pray

to

to God to send us Pastors, who shall feed his people with knowledge. And because this is a necessary means of grace, God hath promised it, and by the promise we are invited to ask it. Suitably we find David praying, Psal. 119. 12. Teach me thy Statutes; v. 18. Open thou mine eyes, that I may see the wondrous things of thy Law; v. 26. I have acknowledged my waies, and thou heardest me; O teach me thy Statutes. Make me to understand the way of thy Commandments. Make me to delight in the thing that pleaseth thee.

More especially in this specified fin of wrath and revenge; if thou labourest under it, defiring to be delivered from it, and the evils and dangers attending it; thou ponderest and meditatest of those Texts of Scripture which reprove and repress it; as is that, Vengeance is mine, and I will repay it, faith the Lord. Let not the Sun go down in jour wrath. Leave thy gift upon the Altar, and go and be reconciled, and then offer thy gift. Prov. It is the wisdom of a man to paß by an offence. Anger resteth in the bosom of fools. If when ye suffer wrongfully ye take it patiently, happy are ye, for the Spirit of grace and glory resteth upon you. Thou shalt reap improvement of thy patience in a good measure by these meditations. And by subduing thy body, and withdrawing from it superfluities (especially fuch as more naturally excite this humour in thy body) and by careful watching against the first beginning of wrath.

And then if thou add to these this last remedy, viz. Prayer, beseeching God through Jesus Christ (who is made unto us wisdom, righteous-

h

ne

y,

ay

to

neß, fanctification, and redemption) to make us fo wife as to pass by offences for his sake; and to take from us that folly of anger; that as sury is not him, so it be not in us neither, who are his children, who doth good to all; that we may be like him in this; and that by our flowness to anger, and by our patient bearing of wrongs, and our meekness and submission to God (if it be his will that we shall suffer wrongfully) we may perceive, and know, that the Spirit of grace and glory rests upon us; and in that rejoyce.

Then we may be affured that we shall obtain the victory over these lusts and messengers of Satan; and be able to do good for evil; to love our enemies; to bless them that curse us; to pray for those that despightfully use us; and so run the waies of Jesus Christ's Commandments,

and take up his yoak.

I say, we may be assured of obtaining these excellent graces by these meanes: because God hath promised it in the prohesie of Isa.c.32. The heart of the rash shall understand knowledg. The Lion shall iye down with the Lamb, c. 29.24.

Certainly the change of the heart, and renovation in knowledg, and understanding is the chief thing in our Quickning, and vivification in the Spirit, and in every grace; this God having often undertaken, and promised. As in that promise, That he will take away the heart of stone, and give his people a heart of sless. And that he will give them a New heart, that he will put his Lawes in their hearts, and write them in their inward parts.

We may affure our selves that he will do it.

If we supplicate him in faith in Jesus Christ: And use our own endeavours with the meanes. And if we do obtain this, fo that we can favour the things of God, and delight our felves in the Lord, and count all the waies of his Commandments pleafantness, search for them, as for hid treafure, dig for them, feek them evenmore; we have obtained the greatest, and chiefest matter, and the rest we may affure our selves, that we shall by the like means obtain: and by degrees be able to run the waies of Gods commands: diference in that preferve us, and understanding shall keep us, and deliver us from the temptations, and allurements to these and other fins we shall be able to keep our watch against our spiritual enimies, that would destroy us.

But although our heart be thus changed and we renewed, so that with our mind we do the Law of God, yet it is great danger but that sometimes with our flesh we shall serve the Law of sin, because, when we would do good evil is present with us: unless the hand of God continually hold us up, which that it may, we must invocate his mercy, and almighty power; using all the means premised, and with watchfulness against the first beginning of evil, Oculus

ad colum, Manus ad clavum. and paintings.

So that our furest perservative is this of prayer, although we are renewed in the Spirit of our mind. Our own wofull experience tells us so; (as this holy Apostle tells us by his experience.)

For we know how that we have often endeayoured our felves to hallow the name of God, and to do his will in the relifting of these fins

of our complexion, and to avoid the tempta-And to that end and purpose have read, meditated, heard the word preached, and refolved upon the practice of it; we have made that covenant with our eyes, as fob made with his, or the like, to avoid and fhun the occasions of that fin which we most fear. But yet upon trial we have found in our corrupt hearts, fo much of the old unregenerate man, that when we would do good, evil hath been present with us, and ready to furprize us, and lead us captive. And how to do the good we would, we know not, and we could only bewaile our wretched condition, crying out with the Apostle, O wretched man that I am, who shall deliver me from this body of fin, and death!

Therefore we must be alwaies at the Throne of Grace, as those holy men were; David, Psal. 119. v. 27. Make me to understand the way of thy Commandments, v. 35. Make me to go in the paths of thy Commandments, v. 36. Incline my heart to thy testimonies and not to covetiousness, 37. Turne away mine eyes lest they behold vanity, and quicken me in thy Law, 38. Stablish thy word in thy Servant that I may

fear the.

Expressing his holy desires, with servency, and carnessness, and Importunity, Behold my delight is in thy Commandments. O quicken me in thy Righteousness. And protests to God how he had used the meanes in studying and medita-

ting of Gods word.

If we accordingly practice. And with such holy desires, pantings, and breathings with such servency of affection, with such holy purpose

poses, resolutions and vows, with such Importunity, under the sense of our needs and dependencies on him. (For the Spouse her self, though she be assured of her Beloved's kindness and love towards her, and her own love reciprocally towards him; so prayes, Draw us, we will run after thee) which sheweth what great need we have of craving God's almighty help, when we are strongest; and with David have sworn, and are stedsaftly purposed to keep his righte-

ous judgments.

obtain to be men after God's own heart, as he was; for we have a promise for it, viz. The weak shall be like the house of David. He will incline our hearts to his Testimonies. He will work in us both the will and the deed. He will order our steps in his Word. He will draw us, and we shall run after him. And we shall do his will on Earth, as it is done in Heaven. And he will order our feet in his Word. Direct our going. Make us to delight in that which is good. And though our soul be alwaies in our hand, yet we shall not forget his Laws; but claim them for our heritage and portion for ever.

Because he is true, who hath promised to guide us, lead us, keep us, uphold us, strengthen us, watch over us, to be with us in trouble, to deliver us; to tread Satan under our seet; that no weapon formed against us shall prosper; that he will water us every morning, and every moment; and we shall run, and not be weary, mount up with wings like Eagles, and renew our strength like the Eagle; and he will make

F 2

our way perfect; and those that are planted in the house of the Lord shall flourish in the Court of God; they shall grow from strength to frength, and grow up like the Calves of the fall. And though we do fall when we are confident in our own strength, as the Apostle Peter did; vet shall we rise again: But he that seareth alwaies is more happy; for he will watch against the beginnings of evil actions, and will use these means premised, and shall not fall; for God will hold him with his hand, because he trusteth in him only; and will bear him, as a man doth

bear his Son, Deut. 1. 31.

And as we are taught in the precedent inftances, fo may we fuitably be instructed out of the holy Scriptures in all other temptations to other fins. If it be excess in drinking; which raging vice hath invaded a great part of the world. And men are not content to allow themselves in it, but generally firive to draw in all those with whom they converse, in spight, as it were, of all holy admonitions, moral precepts, natural restrictions, policies, prudential constitutions and councels of the most renowned wife men, vertuos men, most excellent Law-givers: And their own daily experience of the mischiefs and ruines that this fin brings upon those that are guilty of it.

The remedies whereof being fo much predicated, and so little practised, must needs convince the world of a great deal of practical Atheifin and Infidelity. But thou that feeft this fault in thy felf, and art grieved at it, defiring to be delivered from it, and findest it as difficult as to cut off thy right hand, or pull out thy

right

right eye; follow the prescribed instructions, and imitate those prayers, and thou shalt reap thy desired grace, and quit thy soul and body too of the sin, and with it, of many more which

accompany it, and are occasioned by it.

Because God hath ingaged to be found of them that feek him; to help them that have no power, nor strength; to be with thee in the fire, that it shall not burn thee, and in the water, that it shall not drown thee. That thou shalt call upon him in time of trouble, and he will deliver thee, and thou shalt praise him. He will pour water upon him that is thirfty, 15a. 44. 3. He will subdue our iniquities, Mic. He giveth power to the faint; and to them which have no might he increaseth Arength, They that wait upon the Lord shall renew their strength, Isa. 40. 29, 30. The God of Peace shall sanctifie you throughout, in spirit, soul, and body. Faithful is he who bath called you, who also will do it, I Thes. 5.23,24. Sin Shall not have dominion over you, Rom. 6. 14. A new heart will I give you, Ezek. 36. 26.

But it would seem redious to run through all the sins which humane nature is prone to, and to adapt the promises in holy Scripture to particular sins and lusts, under which we labour, and desire to be eased. I therefore pursue it no further, the rather, because the precedent in-stances are easily imitated by those who read, and meditate in the Scripture, which all they do, who desire to break off their sins by repen-

tance.

This Direction I conceive to be necessary, viz.

That those who come to crave a promise of
F 4 God,

God, do also consider the qualification; and in the first place seek that, else the promise belongeth not to thee. For example, if in thy trouble thou prayest that all things may work together for thy good, pray also, that he would circumcise thy heart, and cause thee to love him with all thy heart: And pray for this in the first place, for the other will follow upon it. This is according to God's own direction. Seek first the Kingdom of God, and the Righteonsness thereof; all other things shall be thrown in to you.

And in this manner we are to put in suit all the promises. We must look upon the promised blessing as the invitation and incouragement to seek the grace that is the qualification; and he who prayes for the grace, implicitely and most strongly, prayes for the promise annexed. And there is no grace but hath a promised reward annexed; a cup of cold water given in charity, shall not lose its reward; or but two mites where little is. Then we must believe that no

good works shall lose its reward.

And there is no bleffedness promised to any, but those who are qualified with this or that grace, as may be seen in the 5th. of St. Mut-

thews Gospel, and in other like places.

And he that seeks godliness, seeks all the promises of this life, and that which is to come, as incident thereto; therefore seek this first: For many that have the qualifications of these promises and blessedness, are yet in doubt whether they are sufficiently qualified, and think that they ought to be better qualified for them, and desire to be better qualified, as well for their own joy and comfort, as also that they may be more

tl

more excellent and lovely in the eye of their Lord and beloved Saviour. And grace wherever it is, begets a holy thirst for a greater measure, and will still thirst, till it enjoy the highest per-

fection of degrees in glory.

Therefore they pray chiefly for grace, and the improvement of every grace in themselves and others, according to that Col. 1. 8, 9. Since the day we heard of it, viz. Their love in the spirit, mentioned in the 8th. verse) we cease not to pray for you, and to desire that you may be filled with the knowledge of his will, in all wisdom and spiritual understanding. And chap. 4.12. That ye may stand perfect and compleat in all the will of God, Phil. 1. 11. And be filled with the fruits of righteous-nes, &c.

And for the Bleffings, Rewards and Promifes which God hath made, and limited to those

who have these graces and qualifications.

No man that prayeth for them in the behalf of those that are qualified, can doubt of prevailing; as when we pray, Pfal. 7. 4. Let all those that seek thee rejoyce, Psal. 40. 16. Psal. 33. 22. Let thy mercy (O Lord) be upon us, according as we hope in thee, Pfal, 25. 21. Let integrity and uprightness preserve me, for I wait on thee; and the like. Because we oftener find these bleffings and rewards positively afferted to be the portion and peculiar priviledges of those that seek God, call upon him, love him, delight in him, trust in him, rely upon him have their mind stayed on him, hope in him, fear him, and wait npon him. Then we have found them particularly prayed for, in the behalf of them who are so qualified. Yet we do well to pray for them, as well for our selves, as for the whole Church of God.

Now in regard there be many promises free, and without any condition on our part, it behoves us, when we fear that we are not qualified for a promife, that we press God with those promises which are free, as that, I will love them freely, Hof. 14.4. I will pardon their iniquities. I will heal them. Hof. 14.5. I will pour out my Spirit upon them, feel 2. 28. I will put my Laws in their hearts, and write them in their inward parts, fer. 31.33. I will be merciful to shem, and their fins and their iniquities will I remember no more, fer. 31. 34. He will subdue our iniquities, and east our fins into the bottom of the Sea, Mich. 7. 19. I am he that blotteth out thy transgressions for mine own sake, and I will not remember thy sins, Isa. 43. 25. I will put my fear in their hearts, fer. 32. 40, A new heart also will I give you, and a new spirit will I put within you, Ezek. 36. 26. Pfal. He will teach sinners in the way, Ifa. 32: 4: The beart of the rash shall underfund, Ifa. 42.7. He shall open the eyes of the blind, Ifa. 44.3. I will pour water upon him that is thirfy, and fleods upon the dry ground. These, and many others are promiled upon very little or no confideration to be performed on our part. As fome are for asking, feeking, coming to God, looking up to him. If we had the fagacity of the Canaanitish woman, we should perceive a door of hope through a little cranny.

For God will be fometimes prevailed with for a very petty confideration performed from a fincere heart, because he knoweth our frailty. This David well knew, when he prayed, Let the lift-

f

P

cl

ca

he

ex

An

ran the

the

ing up of my hand be at an evening Sacrifice. So did the woman that brought two mites to inrich the Treasury. And the Thief upon the Cross. Also there are promises, which are meerly free, and grounded upon the privation and want of all consideration on our parts, as that; Therefore will the Lord wait to be gracious.

And at other times the Lord will not be prevailed withal, but with great intreaty and importunity of prayer, and fasting, and alms-giving: As we read our blessed Saviour told the Disciples in the case of dispossessing unclean

foirits it ed aban bes summer the to best

And Cornelius alfo with his prayers used fast-

ing, and alms, much.

But sometimes the Lord will not be prevailed with at all, as he said to the Prophet, Though Noah, Daniel and fob should entreat, &c. Therefore he commands him not to pray for that people: and though Moses and Samuel should intercede, fer. 15. 1. As it is said in the first chapter of Proverbs, Because when I called, ye refused, I have stretched out my hand, and no man regarded, but ye have set at nought all my counsel, and would none of my reproof. I also will laugh at your calamity.

Nevertheless we must continue praying, though the Lord seems inexorable; for though he tarry long, it may be that he only intends to exercise thy faith and patience, and other graces. And he will fulfil his promise for thy deliverance in his own time, not thine. The Rod of the wicked may rest a long time on the back of

the Righteous, but shall not alwaies.

With this direction too, that thou observe when

when thou prayest against any affliction or calamity, that thou chiefly prayest against the causes of them, and those sins upon which God useth to threaten and denounce those calamities, especially if thy conscience tell thee of any particular sin which might procure them.

And that thou submit to him who sends it, with patience (if his will be not to remove his hand) confessing it to be his mercy, that thou art not consumed, and hear the Rod, and him

that appointed it.

And (if by thy great afflictions) thou beeft deprived of all comfort, and made the spectacle of all misery, yet thou art to trust to thy amends

at the last day.

Though worms consume thy flesh, yet it may be comfort enough to support thee, that thou know that thy Redeemer lives, and thou shalt fee him at the last day. So 30b. By execution some go to Heaven, as the Thief upon the Cross.

d

ai

ar

VC

ag

all.

The promised Blessings and Enjoyments, Benefits, Deliverances and Immunities, and earthly Comforts, must not be taken or understood absolutely, but subordinately and relatively, viz. as may conduce and surther the spiritual and eternal welfare of those who are heirs to them, and have title to claim them; therefore they must be sought with submission and modesty; as we find facob praying but only for food and rayment; and our Blessed Lord and Saviour, when he prayed, that the bitter cup of his sufferings might pass from him, it was with submission, Nevertheless not my will, but thy will be done.

Because these prayers are the dictates of na-

ture, which the Saints and Servants of God do not use to inlarge, but suppress; albeit God oftentimes grants them with an overplus; as when David asked life, and God granted him long life, viz. for ever. Solamon wisdom, and God gave him besides, riches and honour. And facob asked but sood and rayment, and the Lord increased him to two bands. And Abraham a child, and God granted him seed like the sand of the Sea.

But in these prayers too we do not find the dictates of Nature only, but the dictates of the Spirit usually combining in the same petition; For it is probable that Hanna did design the Glory of God in asking a child, as the consecrating him to God gives reason to suppose; although we read of another cause which was the contempts which she sufferd for her barrenness, and her grief thereof conceived, which drove her to seek to God for succour, and praying, vowed, if God would give her a male Child, then she would give him to the Lord all the days of his life, which vow she performed.

If we also praying for ontward bleflings vow, and retribute to God, our prayers are warranted, and are spiritual. Especially if we design the

Wall fruitfate

glory of God therewith.

n

d

er

as

by

Those who have received such prayers with an overplus, are much more bound to consider what they shall retribute, and if they they have vowed too, let them perform, lest they lose all again for their unworthiness, and Ingratitude.

And with these cautions God doth sometims allow beggars to be chusers, as she chese what sex her Child should be. And so Let got Zoar

to be spared, when God had appointed it to destruction.

The good Emperour Titus thought it an unbefeeming thing that any person should depart from his Princes presence sad; therefore he granted all petitions; then shall not his Prince be

annch more gracious?

To fue to God upon his own promise is an argument of faith, much used by the faithful people of God: as we find in many of the Psams. And an argument wherein God delights, as he doth in every work that is of faith. And no man that ever prayed thus, lost his labour. I cannot affirm that they alwaies obtain the things of this life, because they are

not absolutely promised.

Though godliness hath the promise of this life, and that which is to come, and no good thing shall be wanting to those that live a godly life; they that fear the Lord shall want no manner of thing that is good, Psal. 34. Yet these worldly blessings are not absolutely good for every person, in every condition, therefore are not absolutely promsed. But yet if we do seek these bodily comforts by use of means, we ought to joyn prayer with the means, else God will frustrate the means. As we read 2 Chron. 16. he did when Asa sought to the Phsiyc ians to be healed, and not to God.

But spiritual mercies, and graces, and the gifts of the Spirit, are absolutely good, and absolutely promised, and every man may, and must seek them evermore, because they are commanded to have them, and to seek them, and they are promised to those that seek

them.

t

P

it

all

m

Wa

fall

ing

to

hin

wh

We

he r

pro

crea

delie

and

ther

pirit

them, and those who seek them not; arethreatned.

Those graces which we have, we are not able to retain, and keep of our selves: the Church of Ephefus, Apoc. 2. 2. was labourious, patient, zealous against evil persons, tryed the pretended Aposiles, and for the name of Christ Tefus laboured herein without fainting. And yet for all that reproved in the next words: Nevertheless I have somewhat against thee, berils (I suppose) attend all the Sarvants of God. (Though some are of opinion that the Elect cannot fall away) yet we fee they do fall foully. And therefore they shall do well to pray to God for supportation. As David, Pfal. 119. prayeth, Hold thou me up, and I shall be fafet. And he prayeth for all graces in particular, but, it cannot be supposed that he was destitute of all, therefore it is certain that he prayed for many which he then had; Probably because hewas fenfible of his weakness, and danger of falling, if God did not water him every morning, and every moment, as he hath promised to do, or if God did not keep him, watch over him, strengthen him a hold him up with his arm, which the Lord hath promised to do. Therefore we may be fure that we need it all. And that he must be sought too to perform these gracious promises. And the Lord will keep, and encrease in us those graces which we have. And deliever us, and fave us from those corruptions, and lufts which we think we are free from; or re m. therwise we who seem both naturally and ek piritually fortified against some sins, may fall in m

0

6, Se

nd

ne

15

10

5nd the thing wherein we excel; for so did Moses; he spake unadvisedly with his lips, though he was the meekest man upon the earth. What perfection then can any man pretend to, in any grace, so great, as not to need continual prayer to God to support him, water and strengthen him, with his grace, and holy Spirit? lest he fall.

David protests his delight was in Gods Commandments, Pfal. 119. v. 39. And yet he there prayeth, v. 35. Make me to go in the paths of thy Commandments: Incline my heart to thy

Testimonies.

In regard the people of God do esteem grace a thing infinitely desirable, and sin infinitely detestable, and formidable, therefore they think they have not enough of any grace, till they can do Gods will on earth as it is done in Heaven. And think they are in danger of falling, because they have seen great Saints sometimes to fall into dreadful sins. Therefore pray to be kept from all sorts of sins; Keep me from presumptuons sins, said holy David; and they think they can never sear them enough, or sly them enough, nor pray against them enough.

The wickedest of men will pray for remission of sins, but they seldom pray for healing them, and renewing their hearts, that they may be inclined to Gods Commandments, that they may be a holy people, and that God would sulful his promises of grace in them, to put his Spirit in them, and to write his Laws in their

inward parts. 1912 511 holds gwilds

It is curfory with common swarers, upon their oaths, to say immediately God forgive me,

ar.d

fe|

for

bu

Pra

Go

fro

and presently swear again. This shews no repentance, nor forrow for sin, nor desire of aninendment; it rather begs license to offend with impunity: what other thing do those who make their daily confession to their Priests and Friers of such sins which they have committed; and intend to commit again, upon the first opportunity, and never think of repentance, or amendment; to pray for it themselves, or to desire others to pray for them; prophane Esan

shall rise up in judgment against them.

But do thou pray to be deliver'd from thy offences, Pfal. 39. 9. That God would create in thee a clean heart, and establish thee with his Spirit, Pfal. 51. And that God would open thine eyes that thou mayest see the wonderful things of his Law, and that he would teach thee his Statutes, and make thee to go in the paths of his Commandments, and the like; and then thou wilt be sure of pardon and sanctifying grace, Pfal. 119. and peace of conscience, and that thou hast fellowship with God the Father; and Jesus Christ his Son, 1 Joh. 1.3. And thy joy shall be full, v. 4. ib. Because thou abidest in him, walking as he walked, though not so perfect.

We must also pray for these graces with a full purpose and resolution of endeavouring our selves to the utmost in the use of the means for attaining them, otherwise our Prayers are but only said as Children are taught to say a Prayer. It is but lip labour, to draw nigh to God with our lips, when our hearts are far

from him.

And those who pray for any grace which God hath

hath promised, and resolve not to use their own endeavours for the attaining it, do not pray in faith, because they separate the Commandments from the promises. For he that hath promised to give them to us, hath also commanded us to get them, and to labour for them, to strive for them, to sell all for them. And yet to continue instant in Prayer for them too, that he would bless our endeavours, and give us the desired grace for Jesus Christs sake, in and by whom

only thou canst hope to prevail.

We must also be sensible of our own need. which we have of these graces which we seek, or else we shall not be fervent in Prayer. For instance if thou prayest to God to falfil that promife, that he will tread Satan under thy feet, thou must be sensible of this, that he doth in some temptations, get some ground of thee more or less, for which thou art grieved, and countest it thy unhappiness. It may be, thou perceivest thy self to have been more angry than became a patient man, or that thou hast spoke more than thou didst perfectly know of thine own knowledg, or else hast (through the bad example, or importunity of thy company) drunk one Cup too much, or haft had uncharitable thoughts, or been tempted to any fin. Thou art therefore grieved that Satan hath found any thing in thee to work upon, and doft defire fo much strength as to shake him off refoliately and readily at thy will and pleasure, as Poseth shook off his Mistress, if God will be pleased to grant it, according to this promise, and many more to the fame effect: Thou must also be sensible of the great advantage and be-

nefit which the grace defired will bring. If thus thou canst pray, thou mayest be sure to speed whatever promised grace thou defirest whatever degree of grace any Saint of God hath had. thou mayest have it for asking, if thou ask in faith. The patience of 706, the chastity of 70-Seph, the zeal of David, the Justice of Lot, the righteousness of Noah, the meekness of Moses, the faith of Abraham; and Peter; the charity of St. John, the temperance of the three Children, and love of God, whereby they gave their bodies to be burned for him, &c. For God hath promifed, that the weak shall be as the house of David, and the house of David, as God.

It is not my scope to enumerate all those promises of grace which God hath made, it is every mans great concern to know them. and crave them of God, as their portion, which Jesus Christ hath purchased with his blood for them; and to live upon them, and lay hold on

them.

Those general promises which God hath made to his Church and People; if thou canst not clearly entitle thy felf in particular, thou mayest notwithstanding pray in the behalf of

the Church, and shalt not fear to speed.

Those promises which tend to the ruine of the ene mies of the Church, and God's enemies, are every mans concern to pray for : and though he be weak in faith, that he can hardly lay hold of them, yet if he pray for them, that God may be glorified, he doth well, and may affure himself that he shall succeed, because he seeks it for God's glory. For the promises of destroying lin, and Satan, and his works, and treadfeelt

ing him under foot, is God's own interest, as well as ours. And God is more ready to do it, than we to ask it; therefore we can never doubt of the granting of these petitions.

Now, most of the promises of the New Covenant, which are to express what God will do for his people, are of this nature either what God will do against their enemies, or for them. And being they were freely made, they may (we hope) be freely performed (if we seek them.) These are briefly contained in the four last petitions of the Lord's Prayer; and if we can find faith to believe that we shall receive these, we shall easily find faith to believe that God will do the other, which are briefly contained in the three first petitions of the Lord's Prayer.

Since it is so, that we must pray to God for every grace, and every good thing, we are to know, that we cannot have them of our selves without his gift. If we know how often we have resolved against any particular sin, and yet when we have but entred into temptation, we have again done the like. Though we must needs acknowledg this, and pray to God that we be not any more tempted. And ascribe it to him that he suffereth us not to be

tempted above our ability.

That we may be able to stand, let us diligently consider, and weigh all those snares of Satan whereby we are subject to be overcome, and have fallen, and more especially watch, and pray against these, that thou mayest be able (through the spirit) to overcome them. And pray allso against such temptations which thou sees

10

feest other men overcome, by, and doubtest whether thou thy self couldest have resisted. And particularly those, whereby thou readest in the word of God, that men have been overcome, especially those whereby good people have fallen; beginning with our first parents temptation to eat of the fruit of the Tree of knowledg.

For though our bleffed Saviour hath overcome Satan for us, yet must we overcome
him also, and tread upon him; therefore hath
he forwarned us, and armed us to fight, and
given us his Spirit to affist us in praying, and
fighting, and watching against him, and his
temptations, viz. The cares of the world, and
the vain pleasures and deceitfulness of riches,
and persecutions,&c.

Pray then, that thou mayest not hearken to any of the suggestions of Saran, much less believe them, as Eve did. (Though he pretend kindness) nor give ear to those who are overcome by him, as Adam did to her, though he knew that the suggestion came from Saran.

Beware that the confideration of the many graces which thou findest in thy heart, do not embolden thee to transgress, or make bold with God in small matters, for which fault some of the seven Churches of Asia were reproved, and severely threatned, but pray against this temptation. Look not upon what thou hast, so much as upon that thou wantest, and comest short in.

Sometimes Satan speaketh directly against Gods word, alledging that to be no sin which God hath forbid, or that the punishment which God hath threatned, shall not be insticted, but the contrary good shall be to the sinner, thus he dealt with our first Parents, and prevailed. And thus he attempted our Lord and Saviour.

Sometimes he extenuates it; sometimes he makes use of the falls, and sins of other Saints, and Servants of God, as an excuse for us, if we do the like; some are perswaded they can re-

pent when they will.

To some he pretends, the Gospel to be a law of liberty, and a licence to sin, and that they shall not be condemned for sinning, but for want of believing the Forgiveness, and Remission through the blood of Christ, through whom we Hope for mercy. To this I answer, that we must seek glory by grace; he that doth not so, will miss it; The desire of our soul is to thy name; my soul thirsteth for God, Psal. 42. And many other prove this.

And when ever he makes use of true premi-

fes, he infers false conclusions.

Generally he affaults by surprise, and takes the advantage of time, and place, as when our Saviour had fasted forty daies, and forty nights, and was hungry, and in the wilderness where was no relief, he tempts him to make bread of stones. He will not suffer them to consider the danger, nor mind the cure, till it be late, and then he perswades them, it is too late or incurable.

When ever he makes use of Scripture, he mis-

construes it, and misapplyeth it.

By small and imperceptible degrees he draws us to greater and greater. When he hath made his way by one fin, or one degree in a sin,

he

pr

ca

me

tw

he

ano

fent.

of s

felf :

vant.

man,

strong

much

of re

he argues, this is no more than that we have already done; therefore why may we not do it now, as heretofore? That he may not deceive thee by this fallacy, make a covenant with all thy senses, and look not upon that which tempreth, nor harken to it.

Another fallacy of Satan is, that he preswades some that they do not fin, unless they are within the express letter of the Commandment. The Fornicator he makes believe that simple Fornication is not forbid in the seventh Commandment, for that forbids adultery. So the coverous, he makes believe that he is not within the condemnation of the second Commandment, though he worthips Mammon in his heart. It is but Auteia which he gives his goddess. And likewise the Papists when they pray to the Bleffed Virgin and other Saints. they fall down to the hoft, or any thing else carried in lieu thereof by the knavish bearer, they pretend they worship not Idols, but yet in their carechifes they have left out that Commandment, and split the tenth Commandment in two to make up the number.

Another deceit is in misvaluing time whereby he steals away the present opportunity, and by anon and to morrow he puts off from the present. Idleness and delayes are pernicious, most of Satans Fallacies may be urged against himself as the reasoning of the inprofitable Servant, because he knew his Master to be a hard man, he hid his Talent in a Napkin, it was more strongly urged against him. For he ought so much the more to have improved it. This way of refelling him is like the cutting off Goliahs

head with his own fword. When he makes use of his fairest Insinuators, be not ashamed of rudeness to them. Thou mayest answer all his suggestions with a Scriptum est, as our Saviour did. This sword of the spirit cuts all Satans snares asunder. As foseph cut them asunder saying, How can I do this and sin? He would not so much as hearken to the sair tempter, nor be with her; when she laid hold of him, he sled from her without a complement. So must we keep Satan at swords point, for if we suffer him to come within it, we lose our guard.

Non sic retribuam Domino, may be answered to all. Non sic Patri, Adjutori, Salvatori, consider the many pleasures, comforts and enjoyments which the Lord allows thee to follace thy felf withall, how free, how pure, how fatisfying, and contenting they are; and compare them with those which are offered by Satan, and see how thy exceed them in goodness. For these which Satan tempts thee to are allayed so with bitterness, that the very sweetness is turned into bitterness, the Hony into Gall: The damnable alloy (which I mean) is the gripes of conscience in the very act of enjoying them, and the flashes of Hell fire as oft as they come into memory, expressed by that of the Poet, Et caco verbere pulsat, That is, they are flashed by their own conscience. Also the detrement which these bring to the body, estate, and good name. Why then should'st thou not chuse to enjoy those which God hath given thee as a loving Father, and be fatisfied and content therewith, rather than be licorish for such filthy sweet poisons?

Confider, that every wilful fin puts thee out of God's protection.

He pretends that our good works cannot further our falvation, nor our evil works hinder it; thereupon he infers, that it is to no purpose to strive to enter into the strait gate, and to wrestle with our corruptions, as St. Paul did. But yet we must believe that God will reward them that diligently seek him, though we are unprostable servants.

If thou knowest that this or that is a trap set to catch a fool, is thou wilt come into it, what art thou? But if thou wilt be wise, do that which thou knowest thou shalt never wish un-

done.

y

yn

ŝ,

ch

ry

re

ed

ts

ci-

to

ien

ich

be

bo

out

He

In secular concerns we seldom will close with the first overtures, if it be a matter of any importance, but we defire time. In like fort let us put off the first proffers of our lusts, and we shall never be surprized, and the second assault will be weaker, and we shall be prepared better to resist them.

That thou mayest the better slight the temptations of thy spiritual enemy, consider how they offer themselves servily, and if thou wilt not go out of thy doors to setch them, they

will come home to thee.

He suggests to men destitute and afflicted, What profit hast thou of thy righteousness more than if thou hadst sinned? Fob 35. To this the answer is, That no man ever served God for nought; a cup of cold water for his sake hath its reward; and Febu's hypocritical service was rewarded to the sourch generation.

Let the love which thou bearest to God and Jesus Christ, repress all opposite rival Loves, viz. to the objects of sense and fancies; such as are the Syrens voices.

He puts the opportunity into the hand, and then suggests, that they shall never have so good an opportunity, unless immediately they lay hold on this: If he can but perswade thee of

this, he hath already overcome thee.

He endeavours to perswade us, that the Serpent will not bite; but be not thou so filly as to trust him. But if when thou beholdest a horse that is given to be skittish, and to strike; and because he is of curious shape, and of a good courage, and pleaseth the eye, thou must needs be stroaking him; thou wilt find (to thy sorrow) that he will not be sensible of thy kindness: And such are all sinful allurements: Therefore consider their nature, and not their appearance, and withhold thy hand from fond stroaking them.

And if there be any thing lovely in the creature that allures thee, confider also that there is as much deformity and loathsomness mixed with it, and covered under that skin-deep

beauty.

If thou hast been deceived, and hast rued thy follies, and repented and vowed against them, do not again build that which thou hast destroyed, and return to thy vomit; but say of thy lusts, as Ephraim of his Idols, What have I to do with them? For what hath the new creature to do with the old man? the regenerate with unclean lusts? the holy with corrupt communication? the mortisted with carnal pleasure and concupiscence? the humble with pride? the charitable with malice and revenge? Thou sightest not under the same banner, but under the Captain of thy salvation Jesus Christ; do

not betray thy Party, thy Captain, and thy Cause Do not go to be drunk in thine enemies Camp.; nor sleep there, lest he spoil thee of all thou hast; or take away thy life, or make thee his prisoner. Remember that thou art running a race, stoop not to catch the golden ball that Satan throws in thy way, to make thee lose the race. By Patient continuance in well doing thou

feekest glory; let go thy lusts.

These sand baits of Satan, are to be studied of those who are sworn to sight against them, that they may be able to resel, and answer them; and in respect of our weakness to do it, we must crave God's assistance, who hath promised it, in many promises, Isa. 29. 24. They that have erred in spirit, shall come to understanding, &c. v. 18. The deaf shall hear the words of the book, and the eyes of the blind shall see out of obscurity. No weapon formed against thee shall prosper. They shall be all taught of God.

He promiseth to watch over them, and keep them night and day, lest any hurt them; and to help them, strengthen them, sustain and hold them up with his right hand; to be with them, and never to leave nor forsake them; to deliyer us from evil; to tread Satan under our

feet, that we shall bruise his head, &c.

And in regard we know not in what particular occurrences of our lives, or in which occurrences of the day, our spiritual adversary hath laid his snares to catch our souls, whether in our religious services, or in our natural actions of eating, drinking, or sleeping, or apparel. Whether from our Relations, Servants, Neighbours or Enemies; or a stranger met upon the

way, or hapening into our company or from our own infirmities of body or mind; from our bufiness, or from our recreations; yet in all we know there is danger, if God keep us not, guide us and direct our waies, and gives an issue to the temptation. Therefore we ought to be diligent in seeking God, Heb. 11.6. believing that he will reward them that diligently seek him, keep them, watch over them, guard them, guide them, defend them, stand by them; and be a Sun and a Shield to them.

And though we pray, Lead us not into temptation, yet certainly we must be tempted; for then only can vertue shew it felf, when we are tempted to vice. To talk of vertue; and to do many vertuous actions gladly, just then when we come from a lecture of vertue, may be no vertue; for many have done fo as well as Herod and Felix. But to live holily, righteoufly and uprightly in the midst of a wicked generation, grieving his righteous foul with beholding their unclean conversation, as Lot and Noah did live, sheweth their vertues to be true graces. For instance, of her that was never tempted to unchastity, we say, casta est quia nemo regavit. So of Monks, Friers, Eremites, Nuns, and the like of that Religion, who are retired from the fociety of men, and from temptations, what temptations can try them?

Though I, and many others are not strong enough to count it joy when we fall into temptations, as St. fames bids us in the case of the temptations of affliction; and therefore we pray that we be not lead into them. Yet when we have been in temptations, and have over-

come them, we have had much joy in the fense of our grace whereby we have overcome, whether it were temperance, patience, charity, or any other grace, and we could say the temptation was for our good.

Motives to the Duty of Prayer.

Being sensible of the dulness and indisposition of my soul to this religious and most necessary duty of a Christian, and desirous by all means to shake it off for a better disposition, I held it expedient to consider of some Motives, which may awaken me out of this spiritual Lethargy.

These I fetch from four heads or Topicks, viz. A fucundo, Ab Utili, A Necessario, and A Facili. The four Angels of this Quadrature, are to feek him as a Beloved, as a Portion, as a God, as a Father. To prove the pleasurableness of it are these places, Ifa. 12. 3. With joy shall ye draw water out of the wells of salvation, Job. 16. 24. Ask that you may receive, that your for may be full; and many of the Pfalms, and the Book of the Canticles throughout proves this: From whence we may infer, That the more we use this duty, the more joy, comfort and satisffaction we enjoy. I will make them joyful in the honse of Prayer. He that with a sincere heart hath made tryal in the time of his fadness, can testifie the truth of these promises by his own experience. And the Scripture testifieth of Hannah, That when the had prayed her countenance was no more fad.

To know God in all his Attributes is comfortable to his servants; but of all, to know him in this, That he is a God hearing Prayer, and hath heard thine, is most soveraign for the warming and strengthening of thy faith, and all other graces, and quickening thee in holy duties. One prayer heard is the earnest of hearing another, and consequently of helping thee in all thy needs.

This is intimated in those expressions, Eccles. 9. 7. Go thy way, eat thy bread with joy, and drink thy wine with a merry heart, for the Lord hath

accepted thy work.

For if these services be God's delight, no reafon that they should be our burthen, or a melancholly task. This cannot be; no man was ever made sad by this duty; but the melancholly are made cheerful by it alwaies, and transported with joy. And if they be accepted by him with delight, then we know that they shall not go unrewarded. The suits of a Lover to its Beloved, how readily are they embraced and answered? Such is relation between God and his Saints.

We know also how acceptable and delightful the service of a child is to his Father; though it be but weak and small, yet it is sweet, pleafant and delightful; and doth more endear them to one another; and when children are wronged, whom else should they fly unto for succourse Herein we enjoy God as a loving Father in Christ, and he enjoyes us as children, and caresses us.

This urgeth us to present these duties; for we endeavour that our presents and services we do to men, should yield them delight; for thereby we expect acceptation of our persons,

and

and a grant of our fuit. And as a Father, he obligeth us to it, by his lading us with his daily benefits. And bearing us in his arms (as a man beareth his Son) in all the way that we go. Deut. 1. 31. All which he eafily forgets, who neglects this duty; but he that duly performs ir, acknowledgeth God in all his waies. And as the heavenly Hoast rejoyce to fall down and worship him that fits upon the Throne, and the Lamb; fo the Saints militant by the offering of prayers and praises, rejoyce before God.

The Motives ab Utili, to prove the profitablenes of it.

All-temporal and eternal good, that is, or ever, shall be, is the profit which is proposed to be reaped by this Duty; and on the contrary, the avoiding of all temporal and eternal evil-

First, It easeth us of a great deal of care. Be careful in nothing; but let your requests be

made known unto God. Oc.

St. fames, c. q. Is any man afflitted? let him pray. Luke 18. Watch and pray that ye enter not into temptation.

7oh. 16. 23. Whatever you ask the Father in

my Name, he will give it you.

The Lord hath invited and perswaded us to this Duty, by the greatest promises that we are capable of, Rom. 10.13. Whosoever shall call up-

on the Name of the Lord shall be saved.

fer, 33. 3. Call unto me, and I will answer thee, and shew thee great and mighty things which them knowest not. Draw nigh to God, and he will draw nigh to you, Ifa. 30. 19. At the voice of thy

ting

a-

m

ידו

in

car

or

ces

for,

ns

thy cry, when he shall hear it, he will answer thee.

Joh. 15.7. Ask what ye will, and it shall be done unto you. Matth. 21. 22. And all things what soever ye shall ask in prayer believing, ye shall receive it.

Job. 14. 13. What soever je Shall ask in my

Name, I will do it.

Matth. 7. 7. Ask, and it shall be given you, seek, and ye shall find, knock, and it shall be opened unto you. Job 22. 7. Those shalt make the prayer unto him, and he shall hear thee, Zech. 10. v. 1. Ask of the Lord Rain in the time of the latter Rain, &c.

Matth. 6. 6. Thy Father who feeth thee in

fecret, shall remara thee openly.

Psal. Thou shalt call upon me in time of trouble, and I will deliver thee, and thou shalt praise me. When we can hope for no help from men, God will even then help those that call

upon him.

These and many other promises hath God of his mercy and goodness made to thee, to invite and incourage thee to the performance of this Duty, for thine own good and profit, of soul and body, in things temporal and eternal, and for the shunning and avoiding of all evils and inconveniencies, sins, and the punishments thereof, and all that humane nature is liable to suffer or fear. And by these the Utility of the due performance of this Duty appeareth. And all those who have made trial in sincerity, will confess that it is good to draw night to God.

If we know that in him we live, move, and have our being; that he is God that made us,

and

and preferves us, and upholds all things by his power; then to him we will feek for all things necessary for our life and happiness, because we know, that what we have, or desire to have, we must have it from him, of his free gift. And knowing that we brought nothing into the world, we must acknowledge, that all we have, we have it from him.

Therefore, if we defire the continuance and preservation of that we have, or seek any other good, we must seek it by humble prayer and supplication of his free mercy and goodness.

This the Light of Nature teacheth: Those who seem to themselves to be rich, and to have need of nothing (like the Church of the Landi-ceans, Rev. 2.) do but deceive themselves.

d

of

te

113

luc

ind

in-

re-

ffer

due

all

-non-

and

115,

and

These miserable wretches cannot perceive or understand what need they have of praying. They have the more need, because they understand not their need. If the Thief upon the Cross obtained Heaven with a prayer of fix words, who will not come to such a liberal giver? If we consider of God in his relation to us as a Father, and our selves, as his children; we can have no stronger motive than this, to draw us to seek all good things we stand in need of from him.

For if we can by faith in Jesus Christ apprehend this relation, how can we doubt of receiving the things we ask, and stand in need of? for we must needs know his love to be great to us, if we find a reciprocal love towards him.

And although we be prodigals, and but of little faith, our bleffed Saviour tells us, that yet we are children, and under his care.

H

And this argument he makes use of to invite us to come to God in prayer; the force of Nature must needs be strongest in him, who made Nature. The motives which excite him. must needs be stronger and greater than those

which excite us, as he is greater.

And he makes use of the argument to those who are evil (If you being evil, know, &c.) To prove that God will give his Spirit to them, if they ask it, though before they had received the Spirit of Christ, they were none of Gods children by adoption; for this is given by Christ, to those only who believe in his name,

fab. 1. 12.

Between God, and his adopted children there is a double Relation of paternity. That citation in the Acts of the Apostles out of the Poet Aratwo, that we are Gods off-spring, doth relate to the general relation whereby God is the Father of all man-kind as he was Adams: So Abraham is the Natural Father of the Jews. But the Relation by faith between God, and us, and Abraham and the fews, is the only faving Relation.

By the first Relation, we do know, that we must worship God, and pray to him, and we may hope to prevail but by the fecond we are fure to fpeed, we have boldness and title to all the promises, and access with confidence to

the throne of grace.

The motives from necessity are of two forts: The first are fetched from the necessity of the absolute Command of God laid upon us. fecond from our own needs and necessities

which press us to it.

10.5

Those

Those commands already mentioned in the precedent motives, may be resorted to, without repeting them. In every thing let your requests be made known to God.

This duty in many places is perswaded to us with gracious promises, rather than commanded; which manifests the Infinite goodness of almighty God, thus to draw us to our duty with the cords of love, as in the precedent heads.

Here follows some absolute commands engaging us to it, Ezek. 36. 37. I will be cried after. fer. I will be called upon. I Pet. 4. 7. Watch unto prayer. I Thess. 5. Pray without ceasing. Continuing instant in prayer. Praying alwayes with all manner of prayer and supplication. 10. Zac. 1. Matt. 6. 6. And pray. Our blessed, Lord and Saviour joynes to the precept, the strongest argument to insorce it that can be conceived, fob. 14. 13. He propoundeth and promiseth sor our reward, whatsoever we ask; the like, fob. 15. 7.

And as the use of this duty gaineth us every thing: so was it the use of this that first gained us an interest in God as to our feeling; and the more frequent use of it we make, the more interest we gain in him; and again, disusage of this soft the sense of our intrest in God and Christ, and this is the finding promised; such shall know God and them selves to have interest in him.

The motive which most strongly forceth us to this duty whether we will or no, is our own wants which force us to seek to him as our refuge. Josephus tells how, that in the siege of ferusalem, the Romans army passing over a lake

that

that was frozen, the Ice began to crack, and the whole army together fell down upon their knees, and prayed. The Mareners that were in the ship with fona in the Tempest, did the like. So David shews in the 107 Pfal. How people afflicted with all miseries for their sins, when they are at deaths door, call upon the Lord in their trouble, and are delivered; for he saith in another Pfalm, The Lord is known as a sure resuge.

Let us therefore find out our needs for soul and body; for they are sent for this purpose, to move us to resort to God in this duty, which for lack of the sense of them is often neglected. And we forget our Creator, and our dependance upon him, till by the rod upon our backs, we are made to hear him that hath appointed it, and to seek to him, as our God, our Rock, our Castle, our Buckler, the horn of our salvation,

and our present help.

Generally. First, consider the slipry, estate of thy youth wherein thou standest environed with daily temptations, and dangers, through which of thy self thou art not able to pass without many falls: man knoweth not how to

walk, Ecclef.

This confideration will move thee to seek to him to be guide of thy youth, who only can guide thee, and hath promised to guide thee continually, and to keep thee, Isa. 40. 17. I am the Lord which teacheth thee, &c. Which leadeth thee by the way that thou shouldest go, Psal. 25. 22. Thy soul will hang on him if thou consider that his right hand upholdeth thee, Psal. 63. 8.

Con-

mi

Consider what is in thy heart naturally, what thoughts and Imaginations come spontaneously into thy mind; are they holy thoughts, and motions, which stir, and are somented at such times as this duty is either wilfully neglected, or through much business omitted; or are they vain, worldly, profane and sinful? if these be; then be careful, that when thou awakest thou be present with God, and let thy soul instantly sly unto him. And seek him early in those words of David in the 63 Pfal. througout. O God thou art my God, early will I seek thee, &c. Or in the like words, and Let thy soul fly unto him before the morning watch, Psal. And continue seeking him ever more.

All those that know God, as theires; their Interest in him, gives them this boldness of seeking him in all occasions. And if any seek him not early, they doubt of their interest, and property in him. Or of their needs; for we are not asraid to lose that we never had, nor desire to have; neither do we think we can make use of that which neither owneth us, nor we own

that.

That which we seek early, constantly and solicitously, is that which we know we need and live upon, and cannot live without. Therefore thus seek thy God; and thus shew thy carefulness to preserve thine Interest in him, and to improve it, and to make use of it at all times; and to acknowledge him in all thy waies, in thy outward blessings and preservations, and inward gifts, and graces, &c.

Thou that art at thy best as Adam was, thou must needs know thy mutability and instability.

H 3

and that thou also (though strong) art in danger of falling at all times, and in all places as he fell. And the Rock it self, the Apostle Peter sell, and David by slender temptations. Therefore let not thy many graces, and persections cause thee to overlook, thy insufficiency, or despite the strength, and subtilty of thine adversary who is compared to a roaring Lion, but contained thou instant in this duty, and watch less thou sall as they did. And as Moses, Noah, Lor, and David, and other Saints have fallen. Blessed is he that seareth alwaies. If when we would do good evil is present with us, much more is it

present when we are about secular affairs.

And further, Thou that art throughly fanctified, consider what need thy graces have of continual watering, that they may not wither, nor decay; for God (who bests knows our needs) would not have promifed to water us every morning, and every moment, were there no need; but because it is necessary, he promised it, and we are to beg, that he would water us with his own teaching, with his word, and new dictates of the Spirit. And make our foul as a watered Garden. And a Garden inclosed, and a Fountain sealed, that no polluting thing may come into it, to defile ir, and that he would quicken us in his statutes, so that all men may be convinced of their necessity, and thereby be moved to the performance of this so neces-firy, so profitable, and delightful a duty. And to feek his face and his grace evermore, and to be alwaies upon our knees at the throne of grace when we can: other necessities there are which may move us daily to the duty, as namely,

namely the burden of those sins which lie upon our consciences, which whosever hath felt, knoweth how pressing it is, and of how great importance the easement will be to his soul, that God would speak peace to it. And say to his

foul, that he is his falvation.

This guilt doth fometimes lye festering in the foul, and doth not disquiet at all, but wofal is the ftate of it then. He that is most speedy in his repentance, will most easily find it; as the Apostle Peter, when he had sinned in denying his Lord and Master, immediately went out, and wept bitterly. But David, who lay in his guilt, found it a fore burthen, too heavy for him to bear, Pfal. 28. And was almost consumed by means of God's heavy hand, Pfal. 39. 11. His chastisements made his beauty to consume away like as it were a moth fretting a garment. But this brings him to confess his wickedness, and be forry for his fins, ib. Pfal. 38. 18. and to pray to God to help him, v. 22. And God healeth him in his own time. Though he fuffer him long to lye under the burden, that he may fear to commit the like again. And that feeing his own finfulness and unrighteousness, he may feek his righteousness out of himself in Christ Jesus.

How many sudden and unexpected provocations and temptations do burry men into the greatest sins that ever they committed in their lives? as this of the matter of Wriah did David: So that we must fear alwaies, and watch, and pray to God to keep us, and work in us

both the will and the deed that is good.

How many fad and unexpected accidents do H 4

771

we see daily befalling other men, as good, as wise, as strong, and as wealthy as our selves; some by sire, some by water, some by ship-wrack. All the sour elements by which we live; and the very meat we eat, and the drink we drink, bring sudden and unexpected death and destruction upon unprepared and secure mortals. Sometimes a Tyle falls upon their head, of which death is caused: sometimes they stumble, and falling, break a bone, and so death cometh. And a thousand waies more which no mans wisdom and strength can fore-see nor prevent.

All which, when we see them to befal others, we know they might as well have befallen our selves, if God did not keep us, and deliver us from all evil; and we must acknowledge with David, Pfal. 41. Thou upholdest me in health.

And, that he would be pleased so to do, we call upon him, as it is meet and necessary.

Consider whether this be not the end and purpose for which God suffers them to befalmen; for so it is intimated in that place of the Prophet. In their affliction they will seek me early. For God complains there how they had sinned and provoked him, and had forsaken him; but he would have them return by this means.

And this is intimated likewise from that of Daniel, c. 9. v.13. All this evil is come upon w, get made we not our prayers before the Lord our God, that we might turn from our iniquities.

Whosoever hath been brought to extremity, and found no means in himself to escape, he knows this to be his resuge. And if he hath obtained his deliverance at the hand of God,

and shall afterwards forget, or neglect his worship, he can ill expect that the Lord will be
found of him at his time of need afterwards.
But this is too frequently done, as it was by
the rebellious fews, Isa. 63. 16. There they
come, saying, Doubtles thou art our Father; but
when God shall shake them off, and say unto
them, as he said to them; If I be a Father,
where is my honour? certainly they will be put
to shame, and silence, and consuson of sace.

Hence we may take occasion to consider the miserable and helpless condition of those who wholly neglect this duty; and will only pray in their extremity: Their own consciences (it is to be seared) will accuse them, and tell them, that they are of their Father the Devil; and probably they will then seek to him too. As Saul did when the Lord had forsaken him; and the Lord may send them to their lusts which

they have served.

But what spiritual extremities are the children of God often brought to, when the Mefsengers of Satan are sent to buffer them, (as the best may fear they may be.) And when these and the outward troubles concur to make up a fiery trial, (fuch as the holy Apostles experienced many times, as they testifie, viz. Without were troubles, and within were fears; and inmany other parallel places is testified) how are they put to it, when Satan thus bruifeth their heel, and they are afraid that he will bruife their head also? because they seel no power in themselves for the present to bruise his with the two-edged fword of the Word. When they find by experience, That the Righteous Reall fearcely.

fcarcely be faved; That the way to Heaven is narrow, and found but of few; The Devil like a roaring Lion rageth to devour them, and they fee not those that are for them, and how strong and many they are; and God hides his face, and the light of his countenance, and makes them as his enemies, and seems to have for faken them; and though they have called long, he hears not; and their distracting griefs and pains are so bitter, that they cannot consider of the daies of

the right hand of the Most High.

Let these considerations enter into our hearts; for if our case may happen to be such, then let us be sensible of our dangerous condition we are in, or soon may be; and we shall seek in time for strength, supportation, preservation and deliverance from him who hath promised to be with us in trouble, and never to leave nor to sorsake us; And to keep us, to guide, help, and deliver us, and bring us to honour; And not to suffer our feet to be moved. Oh when shall it once be (O Lord) that thou wilt tread Satan under our feet, & make us more than conqueronr over him. We cannot be enough sensible of our spiritual dangers of our immortal souls.

The frequent admonitions of our bleffed Saviour to watchfulnels, self-denial, prayer, seeking of God, and other means to be used by us, that we may be able to stand, shew us how difficult a thing it is; and God suffereth his servants sometimes to be brought to the highest top of the precipice, and then plucks them as brands out of the fire of Hell; that they may see their danger: for unless they do see and know their danger, they will be but cold in

prayer, and such prayers can never prevail, or obtain any promise, Quid quisque vitet nun quam

bomini satis, Cautum est in horas. Horat.

But those who are sensible thereof, will be servent and frequent in prayer to God; and they will take Heaven by force. If they can by importunity and assiduity, they will obtain of God the same answer that the Apostle Paul obtained, sufficiency of grace, and in their weakness he will perfect his own strength; but if they had sufficiency of gifts and parts to conquer temptations, they would not know that God doth it, nor seek him, nor depend on him.

Let us not imagine that such dangers and difficulties rarely befal the people of God. When Jesus Christ tells his Disciples, that through many tribulations they must go to Heaven; They must be hated of the World; That in the World they must have trouble; Men shall say all manner of evil of them falsly for his sake, and pronounceth a blessing upon such sufferers. If we will come after him, we must deny our selves, and take up our Cross. So the Apostle, That we have need of patience, that when we have done Gods will, we may inherit the promise.

And they of their own experience testifie that they sound the truth of his sayings. David said, Psal. 119. My soul is alwaies in mine hand. From my youth up thy terrours have I suffered with a troubled mind. All the day long have I been afflicted, and chastened every morning. And the pains of Hell came about me, the snares of death overtook me. I am troubled above measure. Psal. 119. Is my delight had not been in thy Law, it had not failed, but I had perished in my troubles.

troubles. My tears have been my meat day and night. Shall we then expect to go to Heaven upon any easier terms? nay but we must wade thorough with the same staff of comfort. Confider what difficulties God's children do find in every good work, and what opposition of contrary principles. When they would do good evil is present with them. What great necessity then have they of this duty? Those things, which are hurtful to our bodies, we can eafily leave them, but not fo the things which are hurtful to our fouls, though we are mortified, as St. Paul was, by keeping under our body, and renewed in our hearts by the Spirit. Be fenfible then of these difficulties, as the Apostle was, and of thy remaining corruptions, and thou wilt cry to God with importunity, as he did, and watch against thy spiritual adversary, and thou shalt have cause also, with him, to glory in God through Jesus Christ. Look upon temptations as fire, and thy corrupt nature as the gunpowder.

Also those who by their own experience can affirm, that they have called upon the Lord in their trouble, and he hath delivered them out of their distress, and saved them and delivered them from all their sears; and that by him they have been upholden ever since they were born. That he hath been to them a present help in trouble. That he hath ever stood by them, saved them, and delivered them. Hath never lest them, nor sorsaken them. That he hath known their soul in adversity. That he hath been their helper. That in the multitude of the sorrows of their heart, his comforts have resreshed their souls.

And those whose conscience beareth witness to them of their fincerity and uprightness, as fob's did, fob 31. ch. throughout. And know that their Nature is renewed by their quickness in the actions of grace when they are tempted to fin; even these are sometimes dismayed and cast down, as David expressed it in this faying ; (c. Pfal. Thou didft hide thy face, and I was troubled, So fob 13. Wherefore bidest thou thy face? But if the Lord doth shew the light of his countenance upon them, and his prefence go with them, then they can rely upon the Truth of God's promises, in the valley of the shadow of death, in the midst of the fiery furnace, and in the Lion's den; and though he should kill them, they will trust in him. And they can praise him when he takes away, as well as when he gives, and pray unto him. But our own experience of his Truth, and our own purpoles! yows, and refolutionns, and watching, without his presence, his supportation, and the light of his countenance, will not be sufficient to bear us up in the fiery tryal, no more than it did Peter and David, and the other Saints; therefore he hath promised to be with us in it. In the fire he will be with us, that it shall not burn us; and in the water, that it shall not drown us; and so he was with 70b; though he hid his face, and feem'd his enemy. The spirit of a man can bear his infirmities, but a wounded Spirit who can bear? Pfal. 42.

These considerations teach us how great need and necessity all men have of diligence in this duty; consider also whether it be not meet and necessary for the children of God to seek those priviledges which Jesus Christ hath purchased for them, by this duty of prayer. Because our Blessed Saviour did thus seek his priviledges and birthright as God appointed, Psal. 2. 7, 8. Thou art my Son, this day have I begotten thee. Ask of me, and I will give thee the Heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

And thus the children of God do ask for, and beg their rights, and priviledges, through the name, merir, and meditation of Jesus Christ

by the Spirits affiltance.

As the Lord taught them to do.

As in that particular priviledge of putting the Spirit into them, promifed by God in the new Covenant. Christ Jesus commands them to ask it.

Therefore they ought also to pray, that God would tread Satan under their feet. That he would deliver them from every evil work, that he would keep them night, and day, watch over them. Be a Sun, and a shield to them, a wall of fire about them, and so for the rest of their priviledges.

Besides the precedent Motives, and many more which might be alledged, we may consider the examples of those who have practised this duty with success; some sew we will here

infert.

As, Moses first, when his hands were listed up, Israel prevailed against their enemies in battle; when they were down, the Amalakites prevailed against them. One pair of hands listed up to Heaven in prayer, prevailed more than many Thousands that were listed up in battle. Moses

recounts

recounts several such gracious dispensations of God towards him, Deur. 9. 19. and 10. 10. He fell down before the Lord forty daies and forty nights, and the Lord hearkned unto him, ver. 25. He fell down again before the Lord forty daies and sorty nights when the Lord would have destroyed them, and 10. c. 10. v. And the Lord harkned unto him at that time also. And the Lord would not destroy them. Exod. 32. 10. The like. Many times would the Lord have destroyed them, had not Moses put up his petitions for them, Numb. 11. The fire consumed the people, and Moses prayed and it wa quenched.

Phineas, when Gods wrath was hot against this people to destroy them with the plague,

prayed, and fo the plague ceafed.

How often did he yeild to Abrahams prayer for sparying Sodom? so often that Abraham, was asharted to urge him any surther. And Samuel is mong such as called upon his name, and he head them, and while Daniel was speak-

ing in prager he obtained his fuit.

David with, Pfal. 36.4. I fought the Lord and be beard me, and deliverd me out of all my fear. And in divers other Pfalms he testifieth the same; and fehosophat when he knew not what to do against the great host of his enemies, prevailed by prayer 2 Chron. 20. Which examples and many more the scripture sets forth to shew how prevalent, acceptable, and delightful this service is to God, and to excite us to it with boldness and considence, as the Apostle makes use of the example of Elias, who by prayer opened and shut the Heavens, for this purpose to excite us to the duty, for though there be passions

passions, and infirmities in us, and our services be but weak, yet God looks upon us, as a tender parent looks upon his child, and pittieth, and pardoneth the defects, in regard of the willingness of the obedience, and receives our fervices with delight, because he seeth something of himself in us, and so he is loth to deny any thing. God was not offended with Isaiah when to fatisfy one man he required that the Sun should go back. And so loath is God that any prayer should be put up to him in vain without success, that he wills us not to pray for fuch things as he intends not to grant. When Samuel prayed for Saul; How long (faith he) wilt thou pray for Saul since I have rejected him? I Sam. 16. 4. So fer. 7. 15. 16. I will caft them out of my light therefore pray not for this people, neither make intercession for them, for I will not beer thee.

What shall we then think of the trength of

prayer?

It seemes to hold Gods hands that he can not do what he would, for Dent. 9. 13. Before cited God saith to Moses: I have see this people, that they are a stiff-necked people, me alone that I may destroy them, Exod. 32. 10. Moses would not let him alone, and God hearkned unto him, and did not destroy them. So that it was as Moses would.

O omnipotent prayer that thus prevailest with the almighty! O invincible, and all conquering believer that canst wrastle with the almighty and prevail (as facob did!) that canst hold him so fast, that he cannot go, unless thou please to let him, else why doth he say, let me

bless me; and he did bless him. faceb got what he would of him, before he would let him go; so God suffered himself to be overcome.

In like fort when the sentence of Death was gone out against Hezekiah, his prayer caused

God to change it.

Furthermore, he is not only overcome, but commanded by prayer (understand it with reverence) Isa. 45. 11. Concerning the works of my hands, command you me; accordingly we find Joshua speaking, Sun, stand thou still in Gebeon, and thou Moon in Ajalon. Josh. 10. 12.

And they stood still.

We read how prayer changed nature, altering the property of fire that it neither burned nor scorched the 3 children, stopped the mouths of the Lions, whereby we see how that by means of this, we may be safe in any place, and God will be with us, and nothing shall be able to hurt us, Pfal. 91. 15. He shall call upon me, and I will answer him; It hath no limitation of matter, or restriction of time, or place, so that we need not dispair of any thing we ask.

It is necessary also that we pray for the fulfilling of the Prophesies thereof, Mala. 1.11. In every place incense shall be offered unto my Name, and a pure offering, the epis of. Ye are a Royal Priest hood, Exod. 19. 6. To shall be unto me a Kingdom of Priests, Therefore we must have something to offer, Heb. 8.3. The Spirit of prayer and supplication is in stead of

the legal Sacrifices.

If the people of God have such holy appetites as they express, Pfal. 42. 1. As the Hart panteth after the water brooks, so longeth my soul after thee, O God. My soul is a thirst for God, and Psal. 63. My soul thirsteth for thee. My flesh also longeth after thee. And in chap. of Isaiah, With my soul have I desired thee in the night, and in the Canticles throughout, begining, v. 1. Let him his me with the hises of his mouth, for his love is better than wine. (The soul is killed by Christ when it is assured of his love to it, and of its own love to Christ, and the Heavenly spouse, her desire is to her beloved as is the wives to her husband. And is as unsatiable in her desires as the greedy Userer is for riches.)

Then must they needs seek him whom their fool loveth, and defireth, and longeth for, in this, and in all other ordinances, as the spoule expresseth her solicitousness, and vigilancy, in the feeking and perfuit of him. That they may relieve their needs, and fatisfy their spiritual thirfts, and hungers, and that they may mitigate, and affwage their grief and pain, caufed by the holy love-figkness; for if they are forred by occasion of business extraordinary to omit some duty, they cannot injoy themselves, and then they long for those spiritual refreshments which duties afford. There be two principal motives which make us frequent, and earnest fuitors at the Throne of grace, viz. Defire of .. communion with God, and enjoyment of him in his ordinances. And defire of more grace. And God doth most commonly satisfy these two defires in this, & in all other duties, for being wel performed from these two principles, they are our follaces and delight, and also Gods delight. Therefore will be hear them, and reward them. Albeit

Albeit Gods holy people ask temporal bleffings of him, and the comforts of their life, and temporal deliverances; so that it may be objected, that they have other principles, and motives hatural of performing duties, than these two

Spiritual.

I Answer, that it is the disposition of the New nature of the child of God to defire the obtaining of temporal mercies, and bleffings by and through this way, and meanes of feeking them of the gift of God by prayer only, that fo they may enjoy them as pledges of his fatherly love, mercy and faithfulness, and as returnes of their prayers. And fo they will be the more careful to use them to the honour, and glory of God, And in them they enjoy God, and his loving kindness, which they value, and comfort themselves with, more than with his gifts. as it is expressed in the Pfalmes, in this faying, thy loveing kindness is better than the life it felf, and the heavenly Spoule defireth not to be inriched but by her husband; and for further answer I fay, If God hath at any time heard us for outward bleffings I conceive he hath obliged us to ask them of him still; as if I falute or visit my neighbour and acquaintance, and he returnes the like civilities, I am to continue my complifance, but if he answer them not, then he eafts me out.

Another Motive may be fetched from the Priestly office of Christ, who ever liveth to make intercession for us. And offereth up our prayer in his golden censer persumed with incence, sweet odours. If so, then must we be car and make sure, that he have our prayers

waies to offer up for us, else we shall neglect him, and his office, and the access with considence which he hath purchased for us. Also we shall neglect the mercy of almighty God who is said to be rich in mercy to all them that call upon him in Faith, Ephes. 3.

Also we shall neglect the gracious affistance of the holy Spirit which helpeth our infirmities

in this duty.

Consider also what Vows and promises we have made to God upon extraordinary occasions, for the due performance of this duty, Pfal. 61. 8. I will alwaies fing praise unto thy name, that I may daily perform my vows, Pfal. 116. 16. Consider whether the facility of the duty be not a sufficient Motive to it; for I conceive that there could not be made a more easie command than this of our bleffed Saviour, Ask and ye shall have; Man could not have defired an cafier. It is expressed by David in his Psalms thus, Open thy mouth wide, and I will fill it. To ask is the easiest thing that we can do unless it be to open our mouthes. In this respect Christs burthen is light. The prayers which he enjoins are short; he forbids long ones. Besides, the great rewards of fo small a service make it yet lighter, because of the disproportion between this and that. And they are yet more light by reason of the assistance we have from Gods holy Spirit.

with ease alike. The servent prayers of the Saints which are put up for such graces as they need, and against such lusts, temptations, corruptions & trials as they labour under, are mix-

ed with sighs, and groanes which cannot be uttered; but all their prayers are not such, for those which are but for common mercies ought not to be such; for even the wickedest will pray and howl for Corn and Wine, as it is in Hose sew words are injoined in these prayers. And thus they are most consistent with faith in Gods promises, that he will not suffer us to want these Necessaries of life.

Compare these services with the chargable Sacrifices of the Jewish law, and the burthen of ceremonies which they were not able to bear, and these will appeare but case and

light.

But that which facilitates this duty most, is faith, whereby believing we shall obtain we ask of God such things as we need for our soul, and body, as considently and boldly as children use to ask of their parents the things they need, their food, and rayment, and the like: these esteem it no difficulty to ask whatsoever they have a mind to, but a pleasure and delight, and doubt not of speeding, especially when they

are invited and incouraged by promifes.

The freeness and easiness of access which we have to God in Christs name, makes the duty facil; for Jesus Christ the Son of God hath made way for the poor, and needy, and empty handed begger; they need not bring a present to make their way. But then when thou seest no good in thy self, if thou (grieved thereat) desirest grace, and seekest to him for it, these are Motives with which thy Saviour will be persuaded to give thee of his sulness grace for grace, and will be moved thereby to intercede for

thee to his Father: what begger will not go thither for relief where he is affured to speed.

The paternal relation between God and us, instructs us, of the easie access; what ever we need we know he is ready as a Father to give; he takes care of us, and will provide for us, he expects but to be asked he hath prevented our asking with invitations, and will hardly stay till we have done asking, but he will grant it, because he delighteth in granting the requests of his children, else he would not grant them with such overplus, nor invite us to ask.

And it evidenceth to us that we are his children, when we do make use of our free access upon all occasions. And believe his readiness

to grant.

And if a prodigal Son might find such free and kind reception, as our Saviour saith, then he that is the dear Son and pleasent child, and hath title to all cannot be denied.

1. Preparatory Ejaculations.

Lord draw nigh to me, Now that I draw nigh to thee, and if for my unworthiness thou canst not be so propitious to me, as thou wouldest be to thy child that is obedient, then draw nigh to me, as the Father was pleased to do to his unworthy prodigal son. But if thou wilt neither of these, yet be thou pleased to help me as thy Servant, and Son of thine handmaid, but if this, thou wilt not, then Lord relieve me as thou didst the Cananitish woman, as a Dog of thy samily, with the crums of the bread of life; thy holy Commandment hath taught us impor-

importunity, therefore if thou canft not hear me for any relation, hear me for my importunity.

2 Preparatory Ejaculation.

Lord thou hast made thy Servant to know his own insufficiency; I find daily, that sain I would do good, and be such as thou commandest us to be, but when I would do good, evil is commonly present with me, and how to do the good I would, I know not. This sense of my own insufficiency in every grace, makes me a daily and hourly Begger at the Throne of grace, for

the Spirit of grace.

And I will never cease begging, because thou hast shewed thy selfe more free to give, than we to ask, or receive, and haft made such free invitations, and offers to all that will come to thee, or ask of thee. And I am refolved to take no denial, because I come upon thy importunate invitations. If I should take a denial, or go away without my errand, I should feem to doubt of the verity, and truth of thy promifes, and free and gracious invitations, therefore I will never leave knocking till thou openest unto me. But at evening, and at morning, and at noon day, and also at midnight, will I knock till thou pleasest to open unto me, and relieve my needs. I holds on wath as till es

3 Preparatory Ejaculation.

2 Chron. 16.3. Lord when ever I frael in their troubles did turn to thee, thou wert found of them. And thou promifest that thou wilt be

found of them that seek thee, we seek thee now, and resolve to seek thy sace evermore, be thou found of us; and be with us Lord; since thou art open hearted, & handed, why should we be close mouthed.

4 Preparatory Ejaculation.

Lord, fince thou givest both the will, and the deed that is good. And we can have nothing to offer thee, but what is thine own, provide now (O Lord a Sacrifice for thy self, and put heavenly desires, and affections into our hearts by thy holy Spirits affistance, that we may seek those things which thou hast freely invited us to ask, and art willing and desirous to give. And then our prayers shall ascend up to thee as incence, and the listing up of our hands, and hearts shall be as a Sacrifice; do thou prepare our hearts, and thine eare will harken thereto. And thou O blessed Jesus, persume these our prayers, and intercede for us.

5 Preparatory Ejaculation,

Lord, we have experienced how forward our natural parents are to succour, and help their eraving little ones; they will often overdo their abilities in their kindness, and they do only wait for opportunities to do them good as far as they are able. But thy goodness infinitely surpasseth that of Humane Nature. How then can we doubt but thou wilt hear, and help us in all our needs, when we sly unto thee for succour? and take the opportunity to do for us above all we can ask and think, for so thou hast heard some of thy Servants. We are resolved

resolved to ask as largely as we can for all Spiritual gists and graces, because thou hast bid us to open our mouthes wide, and thou wilt fill them; it is they will that we should ask, and receive, that our joy may be foll, it is our interest, and our inclination too, so to do, for our natural relief; Incline thou our hearts to be as hungry, and thirsty, covetous, and greedy for grace, and the relief of our souls, as ever we were for the relief of our bodies in our greatest distresses when pined for hunger, or thirst, for such thou delightest to relieive.

6 Preparatory Ejaculation.

Lord, let us not think to offer thee such services as cost us nothing, or the worst of our slock, as Cain did, or as those that draw nigh to thee with their lips, when their hart goeth after their coverousness. Lest thou shouldest bid us to go and offer them to our governour, and see whether he will accept them, but let us serve the with the first, the best, and perfectest, as Abel did. Lord why didst thou proclaim thy name, merciful and gracious, long suffering and abundant in goodness? Why hast thou made so many gracious promises and invitations to us but to envite us to come unto the for releis?

A Prayer.

Ord remember thy new Covenant, and give us all those graces which thou hast freely promifed to us thereby. First love us freely. Then give us the man Christ fesus whom thou hast given for a Cove-

a Covenant to the people, with him give us the Spirit; put it into our hearts let it dwell in us; and cause us to walk in thy Statutes, and to know thy Judgments and do them; for it is this unction that teacheth us all things, and inables us to do every good work, when of our selves we can neither think, nor do good. And give us all the graces of thy Spirit, Love, foy, Peace, Meekneß, Gentleneß, Brotherly kindneß, and Charity; and then we shall know, and be sure, that thou hast put thy Spirit into us, if we feel no Envy, Luft, Pride, Wrath, Malice, Covetonsness, or Prophaneness stirring in our hearts. And according to thy Covenant of Grace, give ms a new heart, and put thy Laws in our hearts, and write them in our inward parts, and be thou our God, and make us thy people, and take away our unmalleable heart of frone. Also make us all to know thee, from the greatest to the least. Let us also know fesus Christ whom thou baff fent, Let us know thee as our God alsufficient, that we may traft in thee. As our gracious Father, that we may cast our care upon thee and delight in thee, and love thee, though thou chaftife ns. As our Shepherd, that we may not fear the Wolves that would devour us. As our Husbandman, that we may submit to thy pruning. And give us alfo to know our felves to be thy people, thy children, thy sheep, thy vine, and all other relations wherein thou hast put us. Let us know thee to be our portion, and that by our seeking thee, and chusing thee to be our portion, and our selves to be thy portion too, and thy fewels. And that by our purenes, bolines, preciousnes, and bumility, and littleness in our own eyes, and by thy watching over m, and keeping m. Make us to know Christ Fefus

Fesus as our King, to give us Laws, and govern us; as our Priest to atone thy wrath for us, and reconcile us to thee, and perfume our services, and intercede for us; as our Prophet, to teach and instruct us in the knowledge of thee, and thy will. Let us know him as our Lord, our Saviour, our Brother, our Husband, our Beloved, our Ranfom, our Bread of Life, and Water of Life; and as our Head, our Corner-stone on which we are built; as our Vine, whereof we are branches; as our Shepherd, as our All. That we may be able to say, Whom have we in Heaven but thee? or whom in Earth that we can desire in comparison of thee? That we may rejoyce in him alwaies. And fulfil thou in us that promise, that we shall be all taught of thee, and shall need no more one anothers teaching. Make us to hear that voice behind us, saying, This is the way, walk ye in it. Let us not stop our ears, nor turn from it. Give thy Son the Heathen for his Inheritance, and the uttermost parts of the Earth for his Possession; and those who will not submit to him, let him bruise them with a Rod of Iron. Make Jerusalem a praise. Let Righteonsnes van down like a mighty River; and let boline & to the Lord be writ upon us, and all our common things. Make every pot in Jerusalem' like as the bolls before the Altar. Pardon our iniquities, heal our backstidings, and receive us graciously. Let the Sun of Righteousus arise on us, with healing in his wings. Subdue our iniquities, and cast our sins into the bottom of the Sea. Wash away our scarlet sins, and make us clean and white as Snow . Make the Lion to he down with the Lamb, and to eat fram with the Bullock. Make the heart of the rash understand knowledge. And And let not the fool erre. O Christ give thou light to them that sit in darkness! Give sight to the blind. Plant in the barren Wilderness the Firtree, the Mirtle-tree, the Cedar, the Shitta-tree, the Pine-tree, the Olive, and the Box-tree. Make the barren Wilderness a standing water, and water-springs in a dry ground. Pour water upon the

thir ty.

And give us all those means of grace which thou hast promised. Give us Pastors according to thine own heart, which shall feed us with knowledge and understanding; and such as shall teach us by their lives, as well as by doctrine. And fince thou hast appointed afflictions for means, make us to rejoyce in them, and hear the Rod. Water us every morning, and every moment with the dew of grace; and make our fouls as a watered Garden. As a Garden inclosed, as a Fountain sealed, that no polluting thing may come into us to defile us. That we may be more pure in heart, more holy, delight in thee more, and feed upon thy Word more. That we may grow up like the Calves of the stall, be fat, and well liking. That we may flourish in the Courts of the house of the Lord. That we may run, and not be weary, walk, and not faint; mount up with wings like an Eagle, and renew our strength as an Eagle. Give us all those means of improving our graces which thou hast promised. Strengthen us, Sustain us, support us, and hold us up that we may not fall; lead us and guide us in that way wherein we shall not stumble. Make us to feed by the Rivers of Waters, thy holy Ordinances, upon thy boly Word, and the Lord's Supper. That the weak may be as David, and the house of David as God. That thy willing people may be more and more wiling;

ing; that they may be zealous of good works, alwaies abounding in the work of the Lord, knowing that their labour is not in vain in the Lord. Quicken and water the means of Grace. Make us able to mortifie our members more, and deny our selves more, to suffer losses, sicknesses and afflictions, more contentedly, willingly, and patiently, put a new edge upon those motives which first moved us to for sake our lusts and the world, to embrace the love of God, and the fear of God, the knowledge of God. As the eyes of a servant are to the hands of his Master; and the eyes of a Maid to the hands ef her Mistreß; so let our eyes be ever upon thee, for help, strength, and direction. Give us the means of guarding and defending our selves against Satan. All the Armour of Light, the Shield of Faith; the Sword of the Spirit, the Breast-plate of Righteonsness, and for a Helmet, the Hope of Salvation. Teach us the Art of well using all these pieces of this spiritual Armour, both the defensive, and the offensive, that we may with them beat down every thought that exalteth it self against God. Teach us all our military postures, that we may be able to stand. Watch thou over us, though we our selves watch too; and do thou keep us night and day, for thy promise sake. Bear us in thy hand, as a man beareth bis child. Go with us, never leave us nor forsake us. Make us to know thy will, and do it. Be thou our guide unto death. Direct thou our way, and order our steps in thy Word. Incline our heart that we may delight in thee. Deliver us from every evil work. Let no spiritual weapon formed against us prusper. Preferve our bodies and souls blameless unto the coming of our Lord and Saviour Jesus Christ;

and make us able to overcome all our spiritual enemies.

Lord, whatever promises thou hast made to us, thou madest them because thou didst desire to give us the things promised. Then only defireds an opportunity from the receiver, or to be fought to for them. We feek to thee according to the command; therefore let thy mercy which first moved thee to promise them, move thee now for thy Truths. fake to give them, as well all other thy promises, as these mentioned. And give us all those mercies which thou hast invited us to ask, or thy Son hath invited us to feek. Lord heal our blindness with thy eye-salve, which thou hast invited the blind to seek of thee. And strengthen our weak fight more and more, that we may behold clearly the glory of the Lord, and may be changed into the same image from glory to glory, and may fee the things of our eternal concernment. Relieve our nakedness with those pure white Robes which thou hast invited the naked to buy of thee, which will never be foiled, nor wax old. And relieve our poverty and penury with thy refined gold, which will inrich to eternity, which then exposest to be fold to the poor and needy, who have nothing to purchase it withall. Shew us wherwith we poor, blind and naked sinners, shall purchase of thee these necessary supplies: For if we continue without them, we shall remain miserable, and perish for lack of them. Lord, our raggs we are willing to part with for those unspotsed Robes , our wretched poverty for that refined gold; and our blind eyes for that clear and quick fight which thy eye-salve will make in us; that we may be capable of seeing the remedies of our poverty and nakedness. Shem us how me may purchase

of thee wine and milk without money, and without price, to relieve our thirsty souls. Lord give us the thirst and desire of those precious liquors, to satisfie our thirsts, and do thou satisfie our souls with these Rivers of pleasure which are at thy Right hand for evermore. And that we may lack no grace, and thy relief may supply all our needs and spiritual wants. Give us of the fulness of Christ fesus, grace for grace, that we may know that he liveth in us, as our Head, and we in and by him. Give us to be like him, and to imitate him in all boliness. Make us to walk as he walked, that we may know that we are members of his body. Give us Patience, Humility, Meekness, Temperance, Chastity and Charity, Mortification and Vivisication, Faith, and Obedience of his fulness. Give us all those graces that any of thy Saints and Servants have bad, and all those degrees of grace. Give us all those graces which thou hast commanded us to have, and all those degrees of grace. Make us perfect, as our heavenly Father is perfect.

Give us all those priviledges which fesus Christ bath purchased for us. Give us more assurance of the pardon of our sins, and our reconciliation to God, and the joy thereof. Give us the peace of conscience, and the Peace of God which passeth all understanding. Give us the foy which is in the Holy Ghost, which we enjoy in holy duties. Let us taste and rellish these sweet enjoyments with more satisfaction and joy, that the excesses of our souls may be in these enjoyments, and we may keep them in our mouths, and hide them under our tongues, as we do sweet morsels: And let the enjoyment of these carry us through all difficulties. Give us more confi-

confidence in our accesses to the Throne of Grace, and a belief that thou art more ready to give, than we to ask; for thy fulness is more full, than our emptiness is wanting. Thy fatherly care to provide for us, is more faithful, and careful to do it, than we to seek it; though we are resolved to be alwaies begging and craving, because we know we shall alwaies be wanting in this life, and we will not lose our desires, and thy bountiful gifts, for want

of asking.

The cause which moved thee to make such gracious invitations to us, and such great and precious promises of grace and mercy, was only in thy self; for thou invitest the thirsty to buy Wine and Wilk without mony or price. What then is there that we can buy it with, that is neither mony nor price? it can be nothing but to exchange our thirst for the thing which we thirst for, to relieve it, to open our mouths. Therefore as the cause which moved thee to make these invitations and promises was in thy self, Lord feek in thy self the cause which may move thee to perform them: The qualifications of thirst, want and need we have, and shall have as long as we have any life. But if we be dead in trespasses and sins, quicken thou us, because thou only canst do it by thy holy Spirit.

In the assurance of thy free mercy then (whereof thou by thy free promises hast convinced us) and by the performance of the chiefest of them hast fully satisfied us, inable us to assure our souls of thy readiness and willingness to hear, and help us, through the merits of Christ Jesus; and in assurance thereof, to come boldly and with considence to the Throne of Grace. And give us sure evidence of our interest in all other priviledges. That our

oy may be full, assure us that our place of defence is the munition of Rocks. That bread be given us, and our water shall be sure. Bless us, and make us a bleffing. Let showers of bleffings come down upon thy people. Give us to lay hold of Christ for only Wisdom, our only sufficient Righteousness, our Santtification, and Redemption. Tread Satan under our feet, that we may bruise his head, as often as he goeth about to sting our heel. Destroy his works. Let the Spirit of the Lord set up his standard against him. And let not Antisbrist any more deceive the Nations; but destroy thou him, and the Whore which is drunk with the blood of Saints. Succour those that are tempted. Be with thy people in the fiery Tryalsthat is to come upon all the world to try them; as thou wast with Joseph in the prison. Lord, let not our fins stand as a cloud to binder these our prayers from ascending to thee, or cause thee to turn away thine ear. For though they are fo many, that we scarce know how to confess them, yet thou hast pardoned as great somers as we when they turned unto thee; and it is usual with thee to feek thy lost sheep, and to receive thy returning Prodigats.

Lord, thy free promises, and importunate invitations by thy self, and thy Son, give us this bold-ness of access to thee; for thereby we are assured that thou art more desirous to give than we to receive. Hear us therefore through the merits of thy Beloved Son, our Eternal High Priess, in whom only we hope to prevail with thee in whom thy Premises are Yea, and Amen. And accept us in him, who hath purchased this Access for us, in whom we trust, that he now intercedeth for us, whell we are praying to thee: And that he persumes and K

presents these our supplications at the Throne of Grace; To whom with Thee, and thy blessed Spirit of Grace, be all honour, praise and glory, Eternally, Amen.

Enter not into Judgment with us, O Lord, for our best services; for in thy sight shall no flesh living be justified.

A fhorter Prayer for daily use.

the that hard at

Lord, draw nigh unto me, now that I draw nigh unto thee, for thy promise sake, for thy mercy sake, and for Christ fesus sake. And assist me with thy Spirit, that I may pray unto thee in the Spirit, and in Faith, believing that thou art more ready to give, than we to ask or receive thy

graces and thy mercies.

Lord, relieve me according to all my needs, and according to thy infinite goodness, and according to the gracious promises and invitations. Relieve my spiritual blindness with that eye-salve which thou hast invited the blind to come unto thee for. Relieve my piritual nakedness with that fine white linnen which thou half invited the naked to feek of thee; and cloath me with humility, patience, temperance, chaftity and charity, and every grace. Relieve my spiritual poverty with that fine gold which will enrich our fouls to eternity, and make me rich in good works. Relieve my spiritual hunger and thirst with the bread of life, and the water of life, so that I may never hunger or thirst after any thing else: And make me more hungry and thirsty for thee, and thy grace, and more sensible

of my needs. Lord, I pray not for my felf alone, but for me and mine, and all the Israel of the Lord. Let my seed be a seed unto thee, and all that shall come of them to the end of the world. Remember the entail of thy blessings to us, and to our feed for a thousand generations. Let the Kingdoms of the world become the Kingdoms of the Lord, and of his Christ. Let holiness to the Lord be writ upon all our common things. Make us all to know thee, from the greatest, to the least. Let us need no more to teach one another, faying, Know the Lord. Let us all be taught of God; and let us hear the sweet voice behind us, saying, This is the way, walk ye in it, when we turn to the right hand or to the left; and make Jerusalem a praise. Love us freely, pardon us, and heal us. Subdue our iniquities, and cast our sins into the battom of the Sea, that they may never rife up against us. Give us new heart's. Put thy Laws into our hearts, and write them in our inward parts. Be thou our God, and make us the people Put thy Spirit imous, and cause us to walk in thy Statutes, and to know thy Judgments, and do them Cause us to love thee with all our hearts, and wa all our louis. Put thy fear in our bearts, that may not depart from thee all our daies. Let Spirit alwaies direll in us, and abide in utas a Helper, our Almighty Comforter, and Guide and Instructor, var Torober brancer. Let our bodies also a of the Holy Chaft. Let the acting in us lose of in the gentlenels, long-inffering, broth rity, chaffing, purity, temperant morriede facto, affiance in thee, mor

vification, hope and humility, patience, contentation, and submission to thee, and every grace. Give us Christ fesus too, whom thou hast promised to give for a Covenant to the people; first give him us for a Covenant, then give him to us for our King our His Priest, and our Prophet, our Wisdom, our Righteousness, our Santtification, and our Redemption, for our Beloved, our Bridgeroom, and our Husband! The joy of our heart, and the defire of our fouls. O bleffed fefus! give us thy felf in all those offices and relations which thou beeft to thy people. Give us the kiffes of thy mouth, and the (weet pledge; of thy love, and communion with thee in every duty, and refreshment of our graces; and particularly in this duty. Bring us into thy Chambers, and let thy left hand be under us, and thy right band embrace is. Repose thy felf as a: tundle of myrib betwixt our breaks. Unvail thy beauties to us, that we may be enflamed of thy perfections, and may evermore run after thee. Give us thy felf for our Brother, and make us the an dopted children of thy Father; and give us the same nature that thou hadst. Give us thy felf for our Head, and do thou live in us, and let us feel thee living in us evermore; and let us live in thee, and receive of thy julness grace for grace. Give us thy felf for our root, and let us be grafted into thee, and bear such fruit as thou borest. Give us thy flesh for the food of our souls, and thy blood for the drink of our fouls, to nourish them to eternallife, and to give them eternal life. O God, give us thy felf for our God, on King and Goversour, our Refuge, our Tower of Defence and Safeward, our Help in time of need, out Father, our Husband our Portion, and exceeding great Reward.

ward. And let us seek all our desires in thee, and in fesus Christ. And let us know that we are thy People, thy Saints, and thy Servants, thy Redeemed and Ransomed of the Lord, and thy Portion, and thy fewels, thy Children, and thy Spoufe; and that thou rejoycest over us to do us good, as a Bridegroom rejoyceth over the Bride; and do thou watch over us, and keep us night and day, left any evil befal us; and hold us up that we may be face. And vive us all those graces which thou hast promised by thy new Covenant, and all those degrees of grace, and all those means of Grace. Give us all those graces that any of thy Saints and Servams have had, and all those degrees of grace, and all those graces that thou hast commanded us to have: Make us perfect as our heavenly Father is perfect. And give us all those blessednesses that ace company those graces. Let all things work torether for our good. Let us want no manner of thing that is good. Let us be like Mount Sion, which cannot be removed. And keep us fecretly in thy Tabernacle from the strife of tongues; and fatisfit us with abundance of peace; and accept of our praises too in Christ fesus, for a thousand mercies to me and mine; for all the mercies wherever thou ladest us, and makest our lives comforcables especially for delivering us from Hell, when we have been ready to throw our selver into it. Thou caust not do a greater thing for us, till thou bringest us to Heaven; therefore let us retribute al me have or can do to thee, and fefus Christ our 5 m viour and Redeemer. Amen.

Of Thanksgiving to God.

A Meditation.

Exod.23. None shall appear before me empty

HIS practice of the Servants of God is general; for we read of none of them who did not render unto God for his mercies received; fo that he is none of God's people who omits this, neither doth he acknowledge God to be his benefactor. One facrificeth to his net, viz. to the subordinate means; another ascribes all to chance and fortune; and howbeit many prophane people too have made their acknowledgments to God; as Saul would referve the best of the Cattel for sacrifice. Cain would also facrifice. But of such Solomon faith, The Sacrifice of the wicked is an abomination to the Lord; as Saul's was. God speaking of the degenerate Israelites, faith in the Prophecy of Isaiah, They come before me as my people. For the light of nature (which is not eafily extinguished) dictates this to us. Accordingly we read in the Proverbs of Solomon, of the Harlot paying her vows. They fing praises to God just then when they are freed from their affliction; but within a while they forget God, and the wonders which he hath done for them.

To render some thing is an acknowledgment which we perform to one another; for we know we can hold nothing of another without a rendering. But the rendering which we must make

to God alwaies, is our heart, and all we can do and suffer for him. Hanna did not think it enough to render the fruit of her lips, but thought she had enough favour shewed her that her prayers were heard, and was, satisfied therewith, and thankfully rendered the intire benefit received.

David did not satisfy himself with praising and magnifying God, and resolving to praise him as long as he lived; but he would have built a Temple to him too, but that God would not suffer him; yet he proceded in that purpose so far as he could; for he provided the materi-

als for the Temple.

ty

eho

re-

ho

od his

ron

W-

eir

re-

ain

th,

to

he of

he

n-

ad

y-

ult

n;

he

ent

WC

n-

ke to And shall I think it enough to offer God thanks and praise? (for though this is honouring God) yet why should I suffer my self to be outdone by the weaker sex? why should I think to keep all Gods benefits to my self? for my own use? she for one prayer heard, and for own savour received, renders the same again, because she had no other thing of equal value to her.

What shall I render for so many prayers heard, and for so many mercies received? I am at a loss what I shall render; but I am resolved to do all I can, and suffer all I can for him, and to Sacrifice my most endeared lust to him. I will praise the Lord with my mouth, and my tongue shall saile when I tell of his mercies; for I know no end of them. But this shall not suffice me; I must endeavour to build up his Temple too as far as I may; not any Temple made with hands, but I have frequent occasion to meditate how much God doth for me, and how little do I for God?

and taking a view of the defignes and interests which the world in general carrieth on, and how vigilant they are, and industrious in their own secular interests, informuch that they quite lay aside the design of Jesus Christ, and the promotion of Gods Glory, of goodness, and vertue, and every grace: Yet there must be a holy feed, a peculiar people zealous of good works, and a Spiritual Temple, and there must be some to carry on the holy interest and designe of Gods glory both by doing, and fuffering graces; and therefore I have refolved to my uttermost ability, to promote this, and the rather, because I see so many carrying on Satans defign, as if the Devil were let loofe. Ten Lepers were cleanfed: They all received equal benefit but one only of ten acknowledged his benefactor, and returned him thanks, let not the paucity of thy companions difcourage thee in thy duty and good refolutions.

Lord that I may do thee this fervice the better, affect me so with the sense of thy mercys and goodness now and alwaies, as I was affected when I first received them: For then I admired thy goodness, and thought I could never love thee enough, and praise thee enough. And then I enjoied the sweetness of thy mercys, but much more I enjoied the sweetness of thy self, for I did enjoy thee as the Lord God alfussions. And as a God hearing prayer, and

as My God.

And I enjoied my felf as thy Servant.

And that I may the better do this duty of thankfulness, let me remember the affliction and oppression, forrow and grief, fear and fearful

misgiving of mind that I lay under before, the Lord delivered me, and let it be evermore before me, and affect me with the sense of it else I can never be thankful enough for thy mercy, for so thou prescribeds to thy antient people the Jews, that when they brought their offerings before thee, they should make their recognition, and say a Syrian ready to perish was my Father, and came down to Agypt with a sew, &c.

And I find holy David praising God in this manner. Praised be the Lord who remembered us in our low estate, Psal. And sew there be who may not (as fitly as he) use this form. But if there be any who have not experienced this condition, it is to be seared they shall; for as

great as they are reduced daily.

He also remembers his fears before God and praiseth him for his deliverance from them all.

And there is no man fo valiant but fometimes his fears make him at his wits ends, therefore all man-kind may use this form too.

And for deliverance from troubles we may all praise God, as we find him doing. Pfal. 34.

He further praiseth God for deliverance from afflictions, from breaking his bones, ibid. We also may remember the time when we have narrowly scaped the like danger: Therefore we must acknowledge it thankfully to Gods gracious preservation.

He praiseth God also for raising him up from his sickness. This occasion of praise we all have had. He praiseth him for delivering him from his enemies, and all that will live Godly must have enemies, as he had, and shall have occasion to praise God for delivering them from
them. He that is born after the slesh will
persecute him that is born after the Spirit, but
shall not prevail against him: For if he should
prevail, how then were it better that a Milstone were hanged about his neck, and he were
cast into the Sea, then that he should offend
them that are such?

And all those that belong to God, may say with him. By this I know that thou savourest me, because mine enemie doth not prevail against me, for the Lord will not leave them in the hand of their enemies, though they persecute them, and wrong them in word and deed, and despitefully use them, and say all manner of evil of them falsely.

He only that is little in his own eyes can be thankful to God. Therefore David affaying to give God praise for his mercies, first strips himself of all pretence of merit, saying. What am I, and what is my Fathers house? And the blessed Virgin in her magnificat ascribes lowness

to her felf; whom God exalted to highly.

He only can bless God for afflictions, who is fensible of his straying inclination. And Gods

reftraining goodness! and and most tender like

The troubles of the righteous are many, but the Lord delivers them out of all. Therefore their thanks and praises of God must not be few. I will shew forth all his praises, saith he in the Pfalms. And I will alwaies give thanks unto the Lord; his praise shall ever be in my mouth, Pfal. 34. He shews the cause; In the multitude of the fortows that I had in my heart.

heart, thy comforts have refreshed my soul. If we are sensible that God hath heard our prayers, we must remember too that he hath heard our vows. It is but a reasonable imposition of a never-failing Benefactor; I will deliver thee, and thou shalt praise me, Pfal. For we receive our wages before we perform our service.

And what doth it avail the Lord? and what doth accrew to him whether we are delivered, or whether we perish in our affliction? our praises is all that redounds to him, the benefit

to us.

This duty is so delightful and satisfying in the very act of performance, that it is a reward to it self, Pfal. 63. My soul shall be satisfied as with marrow and satness, when my mouth shall praise the with joyful lips. Thus he sings sweetly in the ears of God, of Angels, and of good men, and in his own ears too; or else how was he so sully satisfied whilst he performed it? And why else did he so often perform it? with such studied variety? Certainly it dorn much delight a man to recount hew much God hath savoured him, helped, and heard him.

The Royal Prophet doth not only recount his own troubles, and forrows, and perils, and travels, that he had gone through from his youth p; but he recounts also the National mercies; that God wrought for them when he brought nem out of Agypt, and downward to his own me. Also he admires God's goodness to all its of men in affliction; as at large may be n in the 107 Psal. as particularly to men ten from their own place and Country, into

strange

have enemies, as he had, and shall have occafion to praise God for delivering them from
them. He that is born after the slesh will
persecute him that is born after the Spirit, but
shall not prevail against him: For if he should
prevail, how then were it better that a Milstone were hanged about his neck, and he were
cast into the Sea, then that he should offend
them that are such?

And all those that belong to God, may say with him. By this I know that thou savourest me, because mine enemie doth not prevail against me, for the Lord will not leave them in the hand of their enemies, though they perfecute them, and wrong them in word and deed, and despitefully use them, and say all manner of evil of them falsely.

He only that is little in his own eyes can be thankful to God. Therefore David affaying to give God praise for his mercies, first strips himself of all pretence of merit, saying. What am I, and what is my Fathers house? And the blessed Virgin in her magnificat ascribes lowness to her self; whom God exalted so highly.

He only can bles God for afflictions, who is fensible of his straying inclination. And Gods

restraining goodness! and and mort the

The troubles of the righteous are many, but the Lord delivers them out of all. Therefore their thanks and praises of God must not be few. I will show forth all his praises, saith he in the Pfalms. And I will alwaies give thanks unto the Lord; his praise shall ever be in my mouth, Pfal. 34. He shows the cause; In the multitude of the fortows that I had in my heart.

heart, thy comforts have refreshed my soul. If we are sensible that God hath heard our prayers, we must remember too that he hath heard our vows. It is but a reasonable imposition of a never-failing Benefactor; I will deliver thee, and thou shalt praise me, Psal. For we receive our wages before we perform our service.

And what doth it avail the Lord? and what doth accrew to him whether we are delivered, or whether we perish in our affliction? our praises is all that redounds to him, the benefit to us.

This duty is so delightful and satisfying in the very act of performance, that it is a reward to it self, Pfal. 63. My soul shall be satisfied as with marrow and satness, when my mouth shall praise thee with joyful lips. Thus he sings sweetly in the ears of God, of Angels, and of good men, and in his own ears too; or else how was he so sully satisfied whilst he performed it? And why else did he so often perform it? with such studied variety? Certainly it doth much de-

light a man to recount hew much God hath

favoured him, helped, and heard him,

The Royal Prophet doth not only recount his own troubles, and forrows, and perils, and travels, that he had gone through from his youth up; but he recounts also the National mercies; what God wrought for them when he brought them out of Agypt, and downward to his own time. Also he admires God's goodness to all forts of men in affliction; as at large may be teen in the 107 Pfal. as particularly to men driven from their own place and Country, important

strange

strange Lands, wandering without succour. To prisoners cast into dungeons, because of their To fick men, and to feafaring men, when they reel to and fro, and stagger like a drunken man, and are at their wits end; then they cry unto the Lord, and he delivers them, Lord, How Good, How Gracious art thou! When our condition is so desperate, that we know not what to do, which way to turn us: And know no way to escape, no more than he that flies from Lion, and is torn in pieces by a Bear. When we see that we cannot be delivered without God will please to work a miracle. When we feem to our felves irrecoverable, like the dried Bones in the Valleys (in Ezekiel's Prophecy) or like a dead Tree withered and plucked up. In this forelorn and hopeless condition, when no man regards our perithing, we come to God for help, and he in whose only power it is to help, doth help us, and deliver us, and makes the dry bones live, and we have feen the falvation of the Lord, and the wonders that he doth for the Sons of men; and have been transported with joy, as the Ifraelites when they came out of Babylon were.

I acknowledge that there be some who come in no missortune, nor are plagued like other men: But all those whom Christ Jesus hath chosen to be his souldiers, he trains up in this

discipline.

But if it were so, that I had not gone thorow such perils, such afflictions, and such troubles, as I see and hear to befall other men. Have I not much more cause to praise God for keeping me in health, than for raising me up again, being

fallen fick? from keeping me from the perils which befall other men, than for delivering me. if I had been in danger, and for keeping me from troubles wherein others are plunged. If I consider the calamities of men far greater than my felf: As for instance of him who is more worth than thousands of us, our Soveraign Lord the King. Can I chuse but bless God that my diffresses, afflictions, and perils of life, have not been fo many and great as his? But how great and good above me was he that was after God's own heart? What pains, perils and troubles did be not go thorow first in his person; his reins chaftened him in the night; he had no foundness in his bones; then from his superiours, Saul persecuting him as long as he lived; from his inferiours; his fervant curfeth him to his face ; from unkind neighbours, as Doeg the Edomite; from his Relations, his wife scoffing him, his Son rebelling, and another commits a rape on his Sister, &c. Besides the temporal mercies, he also tells us what God hath done for his foul too, as Pfal. 103. and bleffeth God for forgiving all his fin, &c. ib. For this we can never praise God enough.

Meditations and Ejaculations.

Go about Duties, not as labours, but thy only enjoyments. Delight thy felf in the Lord, and expect the Reward. LORD, fince thou haft promifed thy holy Spirit to them who ask it of thee, I befeech thee give it to me; for without it I cannot ferve thee, nor walk in obedience to thy holy Commandments; for by reading and hearing

deed, and despitefully use them, and say all manner of evil of them falsely.

thankful to God. Therefore David affaying to give God praise for his mercies, first strips himself of all pretence of merit, saying. What am I, and what is my Fathers house? And the blessed Virgin in her magnificat ascribes lowness to her self; whom God exalted so highly.

He only can bless God for afflictions, who is fensible of his straying inclination. And Gods

reftraining goodness! saldand mort 'snot like

The troubles of the righteous are many, but the Lord delivers them out of all. Therefore their thanks and praises of God must not be few. I will shew forth all his praises, saith he in the Pfalms. And I will alwaies give thanks unto the Lord; his praise shall ever be in my mouth, Pfal. 34. He shews the cause; In the multitude of the sorrows that I had in my heart,

it

the and fo

wh ftu lig fav

vel

ne

it self, Pfal. 63. My soul shall be satisfied as with marrow and satness, when my mouth shall praise the with joyful lips. Thus he sings sweetly in the ears of God, of Angels, and of good men, and in his own ears too; or else how was he so sully satisfied whilst he performed it? And why else did he so often perform it? with such studied variety? Certainly it doth much delight a man to recount hew much God hath favoured him, helped, and heard him.

The Royal Prophet doth not only recount his own troubles, and forrows, and perils, and travels, that he had gone through from his youth p; but he recounts also the National mercies; what God wrought for them when he brought hem out of Agypt, and downward to his own me. Also he admires God's goodness to all rts of men in affliction; as at large may be in the 107 Psal. as particularly to men ren from their own place and Country, into strange

strange Lands, wandering without succour. To prisoners cast into dungeons, because of their To fick men, and to feafaring men, when they reel to and fro, and stagger like a drunken man, and are at their wits end; then they cry unto the Lord, and he delivers them; Lord, How Good, How Gracious art thou! When our condition is so desperate, that we know not what to do, which way to turn us: And know no way to escape, no more than he that flies from a Lion, and is torn in pieces by a Bear. When we see that we cannot be delivered without God will please to work a miracle. When we feem to our felves irrecoverable, like the dried Bones in the Valleys (in Ezekiel's Prophecy) or like a dead Tree withered and plucked up. In this forelorn and hopeless condition, when no man regards our perifhing, we come to God for help, and he in whose only power it is to help, doth help us, and deliver us, and makes the dry bones live, and we have feen the falvation of the Lord, and the wonders that he doth for the Sons of men; and have been transported with joy, as the Ifraelites when they came out of Babylon were.

I acknowledge that there be some who come in no missfortune, nor are plagued like other men: But all those whom Christ Jesus hath chosen to be his souldiers, he trains up in this

discipline.

But if it were so, that I had not gone thorow such perils, such afflictions, and such troubles, a I see and hear to befall other men. Have Ino much more cause to praise God for keeping m in health, than for raising me up again, Irin To

heir

hen

ken

cry

How

ndi-

t to

way

n a hen

out

WC

ried

or (

n nò God

s to

the

for/

ou

ome ther nath

this

row

s, a

m

in

lld

In

fallen fick? from keeping me from the perils which befall other men, than for delivering me! if I had been in danger, and for keeping me from troubles wherein others are plunged. If I consider the calamities of men far greater than my felf: As for instance of him who is more worth than thousands of us, our Soveraign Lord the King. Can I chuse but bless God that my diffresses, afflictions, and perils of life, have not been fo many and great as his? But how great and good above me was he that was after God's own heart? What pains, perils and troubles did he not go thorow first in his person; his reins chaftened him in the night; he had no foundness in his bones; then from his superiours, Saul persecuting him as long as he lived; from his inferiours; his fervant curfeth him to his face; from unkind neighbours, as Doeg the Edomire; from his Relations, his wife scotting him, his Son rebelling, and another commits a rape on his Sister, &c. Besides the temporal mercies, he also tells us what God hath done for his foul too, as Pfal. 103. and bleffeth God for forgiving all his fin, &c. ib. For this we can never praise God enough.

Meditations and Ejaculations.

Go about Duties, not as labours, but thy only enjoyments. Delight thy felf in the Lord, and expect the Reward. LORD, fince thou hast promised thy holy Spirit to them who ask it of thee, I beseech thee give it to me; for without it I cannot serve thee, nor walk in obedience to the holy Commandments; for by reading and hearing

hearing thy Word, I can only know my duty; I cannot retain my holy resolutions which are firred up in the duties one hour. Therefore do thou create in me a new heart, and a new nature. Regenerate me by thy Spirit, and the immortal seed; and write thy Law in my heart, and give me thy holy Spirit, the Almighty Helper, the Comforter, and hold thou me up, and I shall be safe.

Make me willing to undergo conflicts with fin; for hereby I shall have comfort in the hour of death, and the day of trouble. O give me peace of conscience, the comforts of a wellfpent life, that I may be able to fay with Hezekiah. Lord remember how I have walked before thie in all simplicity, when the day of death comes. Make me wife to confider alwaies my latter end, and what thoughts I shall have then of the world, and all its comforts; let this restrain me from giving up my felf to them, else I shall be a fool in my latter end, as the wicked are. and cry out, that the world hath deceived them: their consciences being then awakened, which in their lime-time they stifled; and then the Hypocrites have no hope: Therefore Lord give me grace and prudence, to make provifion against that time, that the sting of death may be taken out. Let me believe the terrours threatned against the wicked, that I may never come to feel them. Let me find Christ my Advocate when death comes upon me. And that I may not die in my fin, make me by thy grace continually to die to fin. Deliver me from every evil work, and preferve my body and foul blameless unto the coming of our Lordand Saviour Jesus Christ. Lord.

Lord, above all things, give me to fear fin, and the transgression of thy Law, who art the great Soveraign of the world, its Creator and Preserver, to whom we owe both our persons and obedience; and if the Gentiles do by nature the things contained in the Law, much more let me who have as well the written Law and the Gospel, as the Law of Nature, do the things contained in the Law, else how shall I escape thy wrath? But (having tryed our obedience) thou hast found us all rebels, and in thy justice mayest damn us all, if thy mercy in Christ Jesus do not save us.

Since Jesus Christ our Saviour was made under a Law, and the glorious Angels sulfil thy commandments, and hearken to the voice of thy word, and man hath no such perfection as his Saviour, or the Angels; but our wisdom and our perfection is obedience to the Law: Inable us to keep it; for herein God hath

Thewed us what is good, Micab 6. 8.

Every child of God is as a souldier keeping a garrison in an enemies Country. Therefore Lord, as I put on my apparel, let me remember to put on the Armour of light, and to watch and be provided to fight thy battels, let me not be destitute of any piece of this Armour, but give me all Christian vertues. I am naked naturally, and without this Armour; but unless I have it of thy gift, I cannot put it on, but must perish by my nakedness, for I cannot have any truse from my spiritual adversary who watches to destroy us.

And give me the skill of an expert warriour to use these Armes against the Devil, the World

and the flesh; inable me to put off all sins which hinder the planting, and growth of grace in our hearts, for we cannot serve God and mammon; let me depart from evil, that I may do good. Let me feel the power of Christ's death, that I may partake of his resurrection. Let the sense of my forepast sins make me the more diligent in thy service. Since my darkness is passed, let me put off the works of darkness. Let me not delay considering my danger, and the shortness and uncertainty of life, and the greatness of the reward. If I do thy service: For to him that is faithful in much, thou wilt give much; ten Cities for improving his sive

talents to that number.

That I may fear fin, and not make light of it. or a mock of it, as fools are faid to do; let me consider the great evil of it: That it is the foolishness and brutishness of a man, the darkness and nakedness, the blindness and fortishness. and death of the foul, which makes us faid to be dead in trespasses and fins; and that the effects of fin are the worst of evils. That it makes us like to the Devils. That one fin makes us prone to all other fins: As David's adultery made way for murther: As the Heathen who liked not to retain God in their thoughts, God gave them up to all uncleanness: So it hardens the heart against repentance, and blinds the mind, that it cannot understand good from evil: And finally, that it loseth God's favour, and all things that are worth defiring, and makes us liable to endure all evils that are worthy to be feared; and let these considerations work in me an antipathy to it. And on the contrary, that I

may apprehend the excellency of holinefs, and the fear of the Lord; which is the best of good things, as fin is the worst of evils; and as fin is the greatest folly and stupidity, so holiness contrariwise is the greatest wisdom, and to fear God, and do thereafter, is good understanding. That the righteous is more excellent than his neighbour; and they that are precious in God's eyes, are honourable; that it makes us like the Saints, and like to Christ, and like God; to be perfect, as God is perfect; to be holy, as he is holy: That it is our fecurity, and ingages God to be a Sun of perpetual comfort, and a shield of defence to us. That if we do good. none will harm us. But to the wicked there is no peace. And that it gains God's favour, and all those things that are worth desiring in this life. And eternally Lord ! Let these considerarions work in me a hunger and thirst after grace.

O give me to apprehend the terrour of the Lord! that I may fear him accordingly: to consider that thou gavest the Law with thunder and lightning; that those that despised Moles Law died without mercy; that I may fear to offend against the Gospel, and the blood of Jefus Chrift, counting it unholy, as all that are not fanctified by it do. Let me appreheud the strictness of thy precept. Thou hast commanded that we keep thy precepts diligently. That we have covenanted in Baptism to do it; and upon our repentance likewise, and renewing of cur Covenant with thee; and every thought of our hearts is under this Law. Therefore that I may walk accordingly, let me be diligent in: all God's Ordinances, which are both food and physick

physick to the soul. Let me use frequent prayer, which will surely make me weary of sinning; if sin doth not make me weary of praying. And give me unweariedness and constancy in the duty of reading, searching and meditating in the Scriptures. Let me hide thy Word in my heart, that I might not sin against thee. Let the Word convey the Spirit into me, since it is received by the hearing of saith, and not by the works of the Law; and let me often renew my Covenant with thee in the blood of Jesus Christ.

LORD, fince thou promifest a reward to him who overcomes. Let me have grace to fight thy battels, and let me not expect the reward till I have done thy service; let me contemn the labour, and the allurements that would divert me, while I look upon the incouragement. Though Saran offereth present rewards for fin, and puts an edge upon the temptations, and makes them fuit my temper, either in the things of the world, or the flesh, and my heart is ready to betray me within, and my reason is ready to follow my appetite, yet let my jea-loufy over my heart, and my constant watchfulness prevail against them all, through Christ Tefus by whom only we can overcome fo powerful an adversary as Satan is, who is unwearied in his temptations: For we wrestle not against flesh and blood, nor by flesh and blood, but by Faith in Christ, upon whom we rely for the victory. Therefore give us the shield of faith. Faith reflecting upon the glory to come, and the love of Christ past, who lest Heaven for us, that we might leave earth for him. And ler

let us know that we fight Christs battels, and that he is our Captain, and will succour his that are tempted, and we shall be able to do all things through him that strengthens us when we call upon him.

And fighting thy battels, and overcoming thy enemies, give me the promifed reward of bleffedness, the white stone, the sentence of absolution from the guilt of sin, and the seal of thy favour to my soul, whereby I shall taste the joys of Heaven which the men of the world

nough the bey district a seed of

apprehend not.

THAT I may fear to fin, let me weigh ferioully the feeming pleasure, and profit it offers, with its losses it brings. What profit have carnal pleasures satisfying the senses, and the pleafing of the fancy, the vain breath of mans applause; unless I view Heaven, andhappiness as fables, how can I neglect them for these base things? or Satan and my own lusts beguiles me, and deceive me ? for if I were indifferent in my Judgment, I must needs contemne these poor bates, as Solomon did after he had made tryal of them O Lord inlighten my understanding, and rectify my Judgment, and my depraved will and affections, that I may not be cheated, nor be willing to be deceived; that I may not buy pleasure at so dear a rate, being a lover of it, more than of God, who is bleffed for every let me not set so light by God, and blessedness. and Heaven, and my true eternal interest, teach me to fear the loss of my foul, and the favour of God, and the peace of confeience, all which either early or late, the finner finds he lofeth. Give me that spiritual eye salve whereby I may discern

differn the vizard and fucus of fin. Teach me to consider all the seeming gainers by sin: youthful persons, who are in the strength, and vigor of their age, who make the most, and the best of their pleasure, of whose merry meetings, the wife man hath faid, Their laughter is madness. And the fins of their youth are the forrows of their age, when they cry out with 70b, Remember not the fins of my youth; and thou makest me possess the sins of my youth, or what gaine can the great ones of the earth boaft of, though they drink a greater draught of pleasures than other men? who the more they feem to gain, the more they lofe; they lofe the peace of conscience, and the favour of God, and his blesfings; but if any gaine, it is those who after fining are faved by repentance: But thefe, all their life after do complain of nothing but there fins, and with great difficulty do recover their peace with God and their consciences for what likelihood is there that that should prove profitable to any that God doth forbid, or would God gaine any profit by it, if it were my loss to forbear it? the Lord doth not envy us, he that can afford us Heaven, would he grudge us the pleasure of fin which the Devel will allow us? can this be good for us, that is against God? is that like to be a mans good which deprives a man of internal peace and injoiment of himself, and which every man either in present or afterwards doth speak against? can that be gainful to a man that lofeth his fouls eternal falvation? If the ship be drowned in the ocean, all that is in it is drowned. What gain can that be, that is fo thort, that in the next

next moment we must say it was, and is not? and for that we have loft eternal happiness: Or had I lived the daies of Methusalem, and all my daies had been daies of pleasure; and this were my last day, what would remain of profit of it all? or what joy, or fatisfaction, or comfort to beare me up against the fear of death? would not a little tidings of death, and Judgment, confound me in the midst of my pomp, and jovialty, as it did Nebuchadnezzer. Do not the wickedest when they sin, think to repent of it? and would they fo, if it were there gaine, and commodity? or if I should get by fin, would not that gaine be los? fhould I not throw away riches gotten by unjustice upon my unfeigned repentance? did not Judas throw away his 30 pieces? what man in all the world, either that repented, or that repented not, ever gained by fin? What gained Adam, or Cain, the old world? ferusalem, Sodom, Sampson, Lot, David, or Peter? but besides, that it costs the penitent finner, what hath it cost Christ? therefore as thou hast made us reasonable men (O Lord) let us make choice of that that will make us happy, thy favour, and let us not fell it, and all our happiness as it were for a mess of pottage. If sinners think nothing too dear for fin, let me think nothing too dear for Heaven. When finners cast away their fouls for a luft, and yet fay that we lofe our labour for Heaven, how incompetent Judges are they; but of holiness what fruit have we not? what is it not profitable for, either in this life, or that which is to come? it confers all that fin would strip us of.

That I may fear to fin, Let me consider that our God is a confuming fire, though he be ours; fo that we are his people, yet our priviledges must not exempt us from this fear; for thou haft commanded us to abstain from fin for this cause; and all thy people. Whoever finned found thee a confuming fire to punish them; as did David; When he cried out, My flesh trembleth for fear of thee, and I am afraid of thy Judgments. The Lords judgments were grievious upon him; murther and rape committed in his hopse his Son drave him from his Throne: fo Elistelt this also when his Sons were vile, and he lightly reproved them; and Job, when he felt one spark of this fire, cryed out, My foul chuseth strangling rather than life. Therefore let all thy people confider the terrour of the Lord, and remember that thou are a confuming fire; and let them walk in the fear of the Lord, and the comforts of the Holy Ghost. And as they call on the Father, who without respect of persons judgeth every man according to his works; fo let them pass the time of their fojourning here in fear, remembring that our bleffed Saviour could not escape this fire, when he undertook the work of fatisfaction for finners, but cryed out under it, My God, my God, why hast thou for saken men? And in respect of our proneness to fin against God, let us keep our felves with this, as with a bridle and curb, and to keep up our vigilancy for religious duties working out our falvation with fear and trembling, confidering what it is to fall into the hands of the Lord Knowing that it is not a finful fervile fear, which is to fear the smart more than the the offending of God; for this hath an enmity joyned with it; for whom we fear with fervile fear, we hate; but this filial fear proceeds from love, and the tender sense of God's displeasure against sin. And though we could say with the Apostle Panl, that we know we have a house in Heaven; yet was he still keeping under his body for fear of finning. For the Righteous shall be recompensed on earth, and where shall the ungodly and finner appear? To these the Lord shall come in flaming fire, rendring vengeance to them that know not God, and to them that obey not the Gospel. He will wound the head of his enemies. He that believeth not shall be damned. His wrath shall be poured out like fire. The indignation of the Lord shall confume his adversaries. The damned spirits. and fallen Angels, are under this fire. But thou thast given thy Son Christ to be a Saviour, to fave thy people from it. O Lord! fave us through our dear Saviour's merits from this worm that never dies, and fire that never goes out; and let thy people fear not those who can hurt the body only, but those who can hurt both foul and body, and cast both into Hell fire.

Lord, thou hast pronounced them cursed who do thy work negligently: yet how negligent am I in all religious duties, and my heart goes sometimes after covetousness, and sometimes after vanities? O give me thy grace! that I may serve thee with a perfect heart. That I may seek thee with my whole heart. Let me not think to divide my heart to God and Mannmon; because it is thine all, and thou wilt have

all or none, because thou madest it, and Christ hath bought it. Let me not be weary of these duties, but be willing to labour in them, and wear out my body in them, and strive with zeal wreftling with the Lord for a bleffing; fince I have experience that thou art a God hearing prayer, and haft not stopped thine ear to mine. O Lord God, I am not holy, but thou hast promifed we shall be all holy, and required that we should be holy, as thou art holy; how infinitely fhort doth the best of men come of this pattern? The Apostle Paul confesses he was carnal, fold under fin, and that he had not attained but preffed forward, that he might attain. Lord, give us with him, to fee our finfulness, that we may in like manner (as he was) be stirred up to strive after holiness, and fulfil thy promise, That we thall all be holy.

Lord, inlighten my understanding, that I may fee what a fhameful thing fin is, that the very brute beafts do not so brutishly as finners: For the Oxe, and Ass, who know their owners, reprove them who refuse to acknowledge thee to be their Lord; and all others, do more rationally without any reason, than man who hath understanding, yet casts off all understanding, and is not ashamed of fin. For it is a fhame to speak of the things that are done of them, yet are they not ashamed when they commit them. O let me consider how naked a finner renders himself to the view of the world! and when God himself shall put him to shame; as it is written, As thou haft put the Son of God to open shame, so God shall put thee to shame. And when it shall be their everlasting work to think of the reasons that moved them to sin, and to refuse such duties; and to see the folly of all those reasons, this will be shame and consussion. O Lord, let me be ashamed of my sins in time, savingly, by true repentance, that I may avoid the eternal shame and consussion: and remember with grief all the hard thoughts which I have had of thee, and thy waies, and grieved that I turned no sooner from sin to God: That being derided for holiness, I have so little of it. But let me not be of them of whom it is said, The Lord hath laughed at their calamity; for he hath seen that their day is coming. Made upon hearing of Mr. 7. B.

O Lord give me that earnest, and sirst fruits of eternal life, which thou usest to give thy afflicted servants in this life, which may make me, as it did them, to rejoyce in afflictions with joy unspeakable and glorious; to undergo with joy all manner of slanders, and to take joyfully the spoiling of their goods, knowing that they have a more enduring substance in Heaven; give thy servant to know this of himself, which may make me able for the like sufferings, and to undergo all that the wicked can inslict, not accepting of deliverance; and grant that I may see him by faith who is invisible, and Jesus Christ my Saviour, my Helper, and my Redeemer,

my Recompence, and my Reward.

chiche

O Lord let me not put any stress upon my own works for my salvation. If with thy servant Paul I could say, that as touching the Law I am blameless, yet then also must I not count that I have attained, but desire to be found in Christ,

not having mine own righteoufness; and be fen-Tible that I have deserved thy wrath, and fly to the Righteousness of Christ; and say with David, I will make mention of thy Righteousness onty : And with Daniel, Not for our righteousness, but for thy mercy fake fave us. Deliver me from the Legal Pharifaical spirit, thinking to establish its own righteousness, not submitting to the Righteousness of Christ. Let my righteousness exceed theirs. Let me mortifie the body, and Twe strictly as they did: and whatever duties they performed, let me perform: but let me not leave the others undone; and those which I do, let me not do to be feen, but let me perform them to thee in fecret, that thou mayest reward me openly. Neither let me trust in my felf, nor despile others, nor strain at a Nat, and Iwallow a Camel.

Lord, let not worldly things disturb my quiet, though the Earth be moved, and the Mountains shake at the tempest of the same. Let the River of Life of thy holy City, make glad the people thereof. Give me the peaceable fruits of Righteousness. Give me grace, voluntarily to take Christ's yoak upon me, and to learn of him meekness and humility, that I may find rest to my soul, which I can never find without holiness of life, and faith; therefore give me both, that I may be able to say, in all conditions, the Lord is my Shepherd, therefore I can lack norhing.

Lord, as thou hast given us many commands for the duty of prayer, and watchfulness thereto, with constancy, without ceasing; and that in all things we should make our requests quests known unto God, and to incourage us herein, thou hast promised to reward it openly; what we pray for secretly, and hast set forth unto us in thy word how thou art a God hearing prayer, and many examples of it. And that it is the duty in which thou dost most delight, and by my own experience I have always found thee such. Therefore let me redeem the time for this so beneficial duty, according to the example of thy Servants. David seven times a day, and Daniel three times in spight of the Tirants threats; for thou hast always given me the mercies which I asked, and I fear Thave lost many for want of asking.

Lord in my distresses, and troubles, let me not seek for vain comforts in the Creatures, but for those comforts which thy word and thy Spirit afford thy Servants; for Christ hath promised, that he will not leave us comfortless, but will send us a comforter. O now send this comforter into my heart, that I may rejoice with the joy of thy chosen ones, and not with the joy of the World, this thou hast often refreshed thy Servant with, in the midst of the sorrows which

he had in his heart.

Lord let me not neglect the day of my vifitation, for thou halt faid that thy spirit shall not always strive with us. Therefore when we seel thy holy Spirit inclining our hearts to good, or drawing us from evil, let us follow its motions and the express calls of thy word, when it seems to us, to speak in particular to our soules, that we may escape that threatning which saith, because I have called, and ye have resused, you shall call, and I will not answer: I will laugh at your

your calamity; fo when thou vifiteft us with mercies or afflictions, then thou bowest our ear to discipline; for in affliction the wicked often will feek thee; but not to fee thee in thy merciful dispensations is more brutish then the Ox, or Ass who know their keepers that feed them. Lord let me know the time of my visitation; let me lose no opportunity to do good; for we know not how foon the opportunity, or our lives will be taken away; therefore let me lay hold on all opportunities, and redeem all time possible for God's service: As Paul in the Gaol converted the Gaoler; and Philip in his Journey the Eunuch; and Christ when he was on the Crofs dying, conveyed grace to the hearers, and falvation to one of the thieves. Let me value my time by the duties which may be done in it; and let me not spend it in doing that which is impertinent, or doing nothing; much less in doing ill; but in things necessary; which is but one thing, to serve God; the things of this world being only for convenience. Teach me to number not only my daies, but my hours, that I may husband them well to thy glory; especially my youthful time let me consecrate to God, fince I cannot be too foon out of the paw of Satan, into the arms of Christ: Let me. not liften to the Devil when he tells me I shall ferve God hereafter; but let me give thee the first fruits of my age, and of the day, and not the flower to the Devil, and the dregs to the Lord; and let me consider what value I shall have of time when I come to die.

Lord, when thy afflicting hand is stretched ont to afflict me in the ruine of my estate, or

the loss of my reputation and honour, or any earthly good, how do I fearch and try my foirit, and fear to commit the least fin against thee? but no fooner haft thou removed thy hand, and the danger that threatned is overpast, but then how careless do I walk again? and think not of the terror of the Lord, to keep my heart in awe, neither do I fear thee, according to my fear I had when in danger; neither do I feek to thee, serve thee, and delight in thee, according to all my vows, and admiration of thy goodness; because thou hast been so merciful to hear my prayer, and deliver me from all my fear, but I am ready to think that it is for my own goodness and virtue, that thou hast wrought this. Of this fin thou warnedst the Israelites, and we are all too prone to it; O pardon Lord thy servant, and heal him of this evil; and give him to walk in the same awe and fear of thee, and the like obedience to all thy commandments, and love to thy waies; watchfulness against fin, and in it self examination, and humility when the trouble and danger is past, as when it is impendent, and then I shall know that I have a filial fear of thee, and not a fervile fear.

Lord, fince thou makest thy Mercy, and thy Almighty Power, the inducements to awe us, and allure us to keep and observe thy Statutes, saying to Israel, I am the Lord, the Lord thy God, which brought thee out of the Land of Egypt, and out of the house of bondage; therefore enjoynedst thy people to keep the Commandments following. Let me alwaies keep a remembrance of thy mercies; and because thou

diat

1130

didft injoyn them the keeping of the Paffeover in commemoration of their deliverance out of Egypt, and that they should continually when they made their offering acknowledge, that their Father was a Smian ready to perifh; Lord let us in like fort reflect upon thy mercies and deliverances, and our former fufferings, to humble us, and to be thankful to thee and praise thee; and whilst we enjoy the benefit, let us give thee the glory; and the rather, because one mercy is the earnest of another; as holy Paul argued: God hath delivered me, and will deliver me, therefore let me put a due estimate upon them, by apprehending my unworthiness of them, which the more I apprehend the more able I shall be to know the true value of the mercy, and God's goodness in it. The more low I am in my own eyes, the more high will God's mercies be in my eyes. If we pray for mercies, it is for love of our selves; but our praises are not fo many, nor fo earnest as our prayers for them. / Lord increase our praises, and let us say with David. Praised be the Lord who hath remembred us in our low condition, and bath delivered us from all our fears and troubles, and keepeth all our bones, fo that none of them is broken, and ladeth us with daily benefits, and maketh our life comfertable. And let my foul praise him not only with my lips, but with a constant living to his praise, and using the mercies which he hath given me to the honour of him who gave them. Lord give us grace to mortifie our earthly members and affections, fince the promife is, that as we have been planted with Christ into the similitude of his death, so we shall also be

mto

into the fimilitude of his refutrection. And ler this mortification be univerfal of all our finful and fenfual affections; and let it be constant and perpetual, without intermission, looking to the pattern of Christ on his Cross for our imitation, and instructed thereto by thy holy Word. and stirred up thereto by a godly forrow for our fins committed. And to this end let us cut off the superfluities of every lust and corruption, that may fortifie and strengthen it: And that we may destroy it in the birth; and keep far off the danger of it; as holy 70b made a Covenant with his eyes not to look upon a Maid, confidering that I can never be fafe near a danger:though fin feem to me as a right eye, or hand, yet by thy grace let me have power to renounce it, not only forbearing the act for fear of punishment, but destroying and mortifying the habit and inclination: And although the body of fin and death do remain, as in Paul it did, yet let it be to me as a burthen and grief of foul, crying out with him, O wretched man that I am, who shall deliver me from this body of sin and death!

LORD God, the fountain of goodness, above all things give me faith in thee, for then I must of necessity love thee, if I believe thou hast loved me, and given thy Son for me, and shall have in my foul the joy that is unspeakable.

Lord, when thou layest thy heavy hand of affliction upon us, to cause us to search and try our waies, and that we should examine our selves, and turn unto the Lord; in stead of this our wicked heart is prone to cast off God, and say, Why should we wait upon God any more; what profit is there in serving him? Who is the

s brod

Lord? we will own him, and his goodness no more: In stead of humble repentance, we are prone with 70b's wife to curfe God; and with those wicked ones prophesied of to come in the last times, in the book of the Revelations; of whom 'tis faid, That after all the Vials of wrath and the 7 last Plagues poured out, they repented not, but cursed God, or else we are prone to charge God foolishly, as they in Ezek. 8. 12. faid, God bath forsaken the earth, or 18 Ezek. That our Fathers have eaten sowre grapes, and our teeth are fet on edge; yet we their children have eaten sowre grapes too: or we are tempted to have hard speeches of God, accompanying our natural complaints, and call God's providence into question, as if thou didst not govern the earth, or not well; because we think thou dost not hear us foon enough, faying, Why have we fasted, and thou hearest not?

Now that we may eschew these iniquities, let us see first the fruitlesness of this course; though we roar all like Bears, and mourn like Doves, it doth not better us, nor abate our afflictions. So is it causeless, for thy plagues are the just punishments for our sins: and it is the Lord's mercy that we are not consumed (as said the Church in Babylon) and that we are living. And why should a living man complain for the punishment of his sins? for that we are alive is more than we deserve. That thou givest us our life for a prey; for we know we are all sinners, and our sins exceed our punishments. It was never so bad, but it might have been worse with us; and at the worst we have some mercy. For David saith, I know that of very saithfulness thou

haft

hast afflicted me. In thus murmuring we overlook all Gods mercies. As Haman, when he had reckoned all his advancements yet said, all this is nothing so long as Mordecai the Jew vailed not to him. In this we shew our exceding great pride, which makes us think all that God hath given us is no more than our due.

In this is direct rebellion against our God, and denying the Lord, and his justice, and his holiness: all which blasphemies are hereby committed, and God summoned to the creatures bar, and we condemn him of injustice.

LORD, heal us of these our iniquities, and reform our complaints, that we may have none but filial complaints to thy felf, as our Bleffed Lord Jesus, who said, My God, my God, why hast thou forsaken me? And whatever we suffer, to say with feremy, in his expostulation, Lord, thou art Righteous, yet let me reason with thee; Why doth the ungodly prosper? And in all extremity of afflictions, retain this thought of God; that he is righteous and good: And let our complaints of the inftruments of our afflictions be mixed with prayers for them, as Stephens were. And let us strive to bring up our wills to God's will, and to fubmit all to thee, faying, as our Saviour did, Lord, if it be possible let this cup pass from me, Nevertheless, not my will, but thy will be done.

And, that thou mayest remove thy afflicting hand, and thy Rod, and thy servants sins, and punishments may be removed; let us first amend our lives, and forsake our sins: Search and try our waies to find out the sins we lie under: For thou hast said, If thy people which

are in Captivity shall bethink themselves, and turn unto thee, thou wilt help them; but if when thou hearknest, thou hearest no man speak righteously, or to say what have I done? how canst thou repent of the punishment when we repent not of our fins? Let us therefore remember from whence we are fallen, and let us turne again to the Lord, and forfake our wicked waies, left thou fayeft to us as to Ifrael thou fayedit (10 fudg. 10.) You have for faken me, go and cry unto the Gods that ye have ferved. And having tried our waies, and forfaken our wickedness, let us in humble, holy, fervent prayer, lift up our hearts with our hands to our God in the Heavens. Saying, we have transgressed and rebelled but thou hast pardoned. Thus Davi'd Princes took counsel against him but he gave himself to prayer, and thus the Marriners in the from to Jonas, awake thou fluggard and call upon the name of thy God. And then our God will fave us, as he did the Ifraelites in Babylon; under Abasueras, when commissions were out to flay them. And his hand is not shortned to us, neither hath he forgotten to be gracious to them who confess their sins with their aggravations, as the Prophet doth, we have transgressed and rebelled. And justify God, as Ezra. Thou hast punished us less then our iniquities have deserved. Made upon hearing of a Sermon to the same effect.

LORD, whatever duties I perform unto thee, let me do them from the principle of love, and not of custom, or necessity to silence the natural or awakened conscience, since thou acceptest the will more than the gift, as thou didst the poor widows two mites; and it is that

this that perfumes our Sacrifices, and it is this that thy word calls the fulfilling the law. And all that thou haft required of us is contained in this (as it is writen) what doth the Lord require of thee, but that thou love the Lord thy God? and my Son give me thy heart. O Lord God take this poor worthless heart, too good for the World, and those brutish pleasures which we fo willingly give it to, and eagerly, and earnestly affect, but not any way good enough for thee, who by thy bounty, and beneficence to us, every day dost oblige us more than all we have, or can doe will requite; but the world can do no such things for us; and if beauty, excellency, worth, wildom, kindness, beneficence, parentage, free love, pardon; or any other motive whatfoever would prevail to win, and allure us, in thee it is. I will therefore refolve to devote my affections to thee, and ever to begin my meditation in the morning when I awake, with the sweet remembrance of the undeferved kindness to me. When we were cast out in our blood, in the open field, in the day of our nativity, when no Eye pitied us, to wash us, swaddle us, falt us, bath us, and bind us up, then thou passedst by, and castedst thy eye of love upon us, and didft all these things for us and nourishedst us, and broughst us up, and then the time of love was, and thou madelt us beautiful, and comely in thy own righteoufness, and marriedst us to thy felf, and bestowedit upon us thy felf: And all that is thine: And all that are thine. And all this didft thou to us, as a stranger passing by, and unconcerned, for what had our perishing been to thee? but thou as the good Samartan, didft freely picy

us,nay, while we were thy enimies thou didft all this for us, shall not all this love move us? nor, is this all? Eye bath not feen, nor ear heard, neither bath it entered into the heart of man to conceive, what the Lord hath prepared for them that love him. If we consider the particular benefits we have received from the hand of God, and how highly we valued them, and earneftly fought them before we had them, and the great evils we have been deliverd from, and how much we feared them, and how reftless we were in the fear, till we were delivered from them, we shall admire thy goodness, and love thee with admiration. And if we confider thy excellency, we may love, and admire the perfection, and beauty of thee; and thine infinite wisdome, and power in all thy works, in the Heavens, in the earth, and in the ocean, in the Sun, Moon, Stars, the Seasons of the year the living creatures, and in the smallest of them. O Lord, fince we cannot but fee all loveliness, excellency and defirableness in thee, let our first, and last meditations begin, and end the the day with thee, eager to take the first opportunity of approaching thy throne, and as loath to leave the sweet contemplation of thy exelencies and goodness.

O Lord God almighty, thy holy word teacheth us, That except we eat thy Sons body, and drink his blood, we have no life in us. And that whose eateth his flesh, and drinketh his blood hath eternal life. (70h. 6.53,54.) Give us worthily to receive this Sacrament, that we may have eternal life. Give us to come to it with grace in our heart, that our graces may

on as the good Samurtan, didn freely pire

be increased, and strengthened, as by the food of our fouls, as the body is by the food of the body; which is not betterd by food, if it be not living; no more can our fouls be, if we be dead in trespasses and fins: and as the body turns the most wholsom nourishment to its hurt. to diseases, if the stomach be full of ill humours: so our souls shall be worse, (as Judas was) for these holy Sacraments, if we come not to them prepared with repentance. Therefore as the Lord was pleased to wash his Disciples feet, before he gave them the Sacrament of his body. and blood, that they might be clean, and fit for the perception of these mysteries; so accord-1 ing to this example, let thy faithful people prepare themselves with repentance, and perfect charity; and if we remember that our neighbour hath any thing against us, ler us leave our gift at the Altar, and go, and be first reconciled to our neighbour, and then perform our Sacrifice to God; and apprehending and difcernati ing the Lord's body, that we commit no irreverence. And as our fouls are prepared, fol let us prepare our bodies, as thy servant David, when he ear the shew bread (I Sam. 21.5.) anfwered the Priest. Women had been kept from them three daies, and the vessels of the young men were holy. Let our bodies be fanctified by fasting, temperance, abstinence, prayer, and humiliation, left as the Ark of the Covenant, by which the Lord conveyed the greatest benefits to the Israelites, being taken by the Philistines, brought to them the greatest calamities, i and so it did to Uzzah, for but touching it irreverently. In like manner these heavenly giftsed M 3

if we eat them unworthily, shall prove our damnation, and if they who but touched the hem of his garments, or received him into their house; received such benefits, shall not they who receive him into their fouls be healed of all their infirmities? and as the antient martyrs, by receiving these mysteries were firengthened to undergo all that tyranny could lay upon them. Let them in like manner strengthen us against all that Satan, and the world can do against us. And as the daily Infirmities of our body are helped by our bodily nourishment, so let our Infirmities of our souls by this our Spiritual nourishment be relieved. and us be fatisfied and delighted therewith as with heavenly manna. O Lord, facrifice and offerings, and burnt offerings thou wouldest not have, but thou gavest a body to thy only begotten Son, that he should offer up himself. in whom thou art well pleased. And this Sacrament was instituted by him in Commemoration of his death, and the acceptable Sacrifice of his life for the fins of the world. Lord by his death and Sacrifice of his life unto thee, which we hereby celebrate, be reconciled unto us. This is that pure Sacrifice which the Saints shall offer up unto thee in every place.

LORD, fince thou turnest the malice of men, and the unjustice which they do thy Saints to the advantage either of their secular concerns, as fosephs imprisonment was, or of their soules, Lord inable me to suffer wrong, and to take it patiently, to suffer railings and reviling as David did Shemei's railing, saying, If the Lord hath said to Shemei, curse David, who shall say,

why hast thou done so? So let him curse, for who can tell whether the Lord will require good for his railing. If I loath the fool in them, I must not act it my self by returning the like. Let me confider that by patience I possess my Soul, and that it is better to fuffer wrongfully, than as an evil doer, fince it is the will of God that we should suffer, and let our graces be exercised hereby. And let us consider him who endured fuch contradiction of finners, Iefus our Lord, lest we faint, and be weary in our mind, for the confideration of his fuffering fuch reproach and the frequent remembrance of him hath efficacy, and vertue to strengthen and support us, who are willing to be conformable to his fufferings; but we had rather that this cup might pass from us.

LORDwhenever we fall into any sin, we find immediately that we have lost our own innocence, and thy favour; so that we cannot go about our affairs with that quietness, and reace, and serenity of mind as before we did, and in all that we do we fear it will have but bad success, because we dare not look up to thee for a bleising. Lord, give us to consider this, when we are tempted, that we may fear sin more, and make it out to our understandings, how we do by sincrucify again unto our selves the Lord Jesus, and put him to an open shame; for we are all ready to pronounce an Anathema upon the Crucisiers of our Lord; therefore let us not suffer these his Crucisiers to live.

He that feeth in secret, he will reward thee openly. Let this encourage us to frequent Praylers, and duties. But O Lord our services are

fo few and fo flight, and perfunctory, and finful, while our hearts go after our covetousness, and lusts, so that we forget before whom we are, and what we are doing, and fo our duties are facriledge, and our fervices, provocations, fins, vain oblations, abominations, filthy rags, like Nadab and Abihu's strange fire, like the offering of the lame, and blind, when we have a male in our Flock, so that thou mayest justly deal with us, as Pilate did with the Gallileans, whose blood he mingled with their facrifice. What reward then can we expect? O Lord, we befeech thee though our prayers are finful, yet accept them offer'd up in the Golden censer of Jesus our Mediator, which is full of Incense, which are the Prayers of the Saints, and let these filty rags be wash'd in his blood, and then they will be clean, and white as Snow, and then thou mayest reward them; but yet that reward is thy free mercy, therefore not unto us, O. Lord, not unto us but to thy name is all the praise; for what can we do, for which thou should'st reward us with so many mercies here, and with life eternal? Any one of thy mercies is of more value then all our fervices could deserve or requite, if we should continue in the duties of prayer, and praifing thee night and day, all our lives, for we owe thee all we have, or can do. It is thine; as we are thy creatures, and we were but unprofitable Servants after we had done all we can, and we have need of an almighty Redeemer. Then let us not murmure if the Lord doth delay to hear us. Neither let us fay, 'tis in vain to serve the Lord. Let us confiden also, that thou dost delay

out of mercy, to try our patience, and perfeverance, and other graces, and to make us more fervent, or may be because thou wilt not reward us with temporal blessings, but eternal, which is far better, and let us not press, or be importunate to receive our reward here, lest we go without the eternal reward, but let us be willing to trust God, though he delay.

LET me not come near to that which may be a temptation, or if a temptation come upon me unawares, let me not say in my heart, I shall be strong enough to resit it, and so trust to my own strength; but let me have grace to observe those ways, and methods of resisting sin, as thou hast appointed in thy word. Therefore let me sly immediately from the temptation as fosaph sled.

from his Mistress leaving his Cloak. 20 5 01 01

If by chance I fall into the Company of Drunkards, let me not fay, I shall preserve my sobriety. because I love that, and hate that loathsom vice of beaftly intemperance, but let me avoid them, and not look upon the Wine, when it moveth it felf right, and giveth a pleafant colour in the Cup; or if it should be so, that I have no inclination of my felf to this, or any other fin, yet let me not therefore venture my felf upon the temptation, but let me fear fin always, confidering how foully Noah, and Lot fell; let me never be found standing or walking in the way of finners; nor fitting in their feat; but let me be always found in the way of God. And what is faid of the adulterous Woman, wheever toucheth her shall not be innocent; let me fear the fame in every temptation, and avoid the leaft. medling with it, or approaches to it; and as it

is also said concerning the same, avoid it, pass not by it, turn from it, pass away; so let my practice be in all other temptations. And as it is said of Gluttony, for remedy of it, if thou beest a man given to thy appetite, set a Knise to thy throat. So in all other temptations, let me lay violent hands upon the peccant member; if my right eye offend me, let me pluck it out. Lord, thou knowest that I am resolved not to sin to avoid the greatest suffering, therefore teach me wisdom that I may prevent and guard my self against all provocations to sin; that I may not draw upon my self a necessity of suffering.

MAKE us to accept Jesus Christ our Saviour upon his own terms, as he offers himfelf to us in the Holy Gospel, to be our King, to rule us, and reign over us, our Prophet, to teach and inftruct us, as well as to be our high Priest to attone and facrifice for our fins. Let us not think to have the priviledges of Christians, without the duties. Make it to be a greater pleasure to us to deny our selves in fins, then ever it was to give our felves up to them, that we may be meet to receive Heaven. into which flesh and blood cannot enter. Let the Holy Spirit inflame us always with that divine fervent affection to God, that inspired the Spouse when she said, or ever I was aware, my Soul was like the Chariots of Aminadab. O sweet Christ I do thou put grace into our hearts by that fweet voice behind us, faying, this is the way, walk you in it; for thou only art our great Prophet and teacher who canft make us learn, and our high Priest and mighty Saviour, delivering us from our fins, and making us as innocent cent by thy attonement, as if we had never offended; for those whom thou makest free, they are free indeed; if thou wilt not take away the being of fin in us in this life, vet affift us with thy grace to fubdue it deliver us out of the power of darkness, and the Prince of darkness. And what benefits thou hast purchased for us by thy death, apply them to us by thy interceffion; deliver us from death, and give us the Crown of life, which thou haft promifed to all them that love thee; and fince then are defirous of our falvation; and it is because we will not come unto thee, that we have not life. O Christ, make us a willing people, as thou hast promised, for our salvation is wholly from thee. But our damnation from our own wills, and if we perifh, our blood is upon our own heads. O fweet Christ, our Propher, and teacher, teach us by thy word, and thy Spirit the things that belong to our peace. Guide me by the Spirit, and then bring me to glory.

LORD, what is there in us for which thou shouldest desire our love? Lord in thee is every thing that is lovely, therefore ought we to chase thee for the object of our love. But we seek that happiness in the World, which we cannot find any where but in thee, and having found nought but emptiness, vanity, and the loss of all our labour in the pursuance of content, peace, and happiness in the affaires, and matters of the world, let us at last betake our selves to seek it in thee, and thy waies; to learn of thee, to take thy yoak upon us, that we may find

reft to our foules.

LORD, what pretence can finners have for which

which they cast off thy yoak, and will not have thee to rule over them, upon whose daily benesits they live? when they rebel against their Princes, and shake off their yoak, it is either for their leud lives and wickedness that they judge them unworthy to rule, therefore scorn to be subject unto them: Or for their oppression that they are not able to bear their grievous burthens, but what iniquity have sinners sound in thee? thou hast put the Question to them, but

they can find no answer. avol and made

LORD, fince thou hast shewed me that every Saint must live in the same holiness of life that thy Servants the Apostles attained, and St. Paul, faid of himself, that he was crucified with Christ, yet he lived, yet not he, but Christ lived in him, and he lived that life by the faith of Christ who gave himself for him; give us thy grace in like manner to crucify our felves to the World, and to live no more to it, nor to our selves but to live by Christ in us, so as we. may be faid not to live. And if thou givest us to live the life of faith, and not to the World, and live to thee let us not impute this our well: doing to our felves for of our felves we cannot think a good thought, but to Christ who liveth in us, who only can inable us thus to live. Vas bait

In all our distresses, let us pray to the Lord, and use the meanes, as when the Arabians, Ammonites, and Ashdodites conspired against ferusalem, tis said (Nehemiah. 4.9.) Nevertheless we made our prayer unto our God, and set a match against them day and night. But let us not like King Asa, seek to Physicians in our sickness, and

ORD, what prefence can finner, bod of son

LORD while lain supported by thy Spirit I shall be able to live blamelessy, as Lot did in the midst of Sodom; but the strongest of thy servants will fall as he afterwards did, if thou withdraw the Assistance of thy Spirit, and shall be as that Apostle: who denied the Lord Jesus Christ whom before he sought for, and resolved to due for, though he was the Rock. Therefore let me never be consident, less thou leavest me as thou didst him. And when I hear of others miscarriages, let me be thankful to thee for holding me up, and ascribe it to thee, as the Angels in the Book of the Revelations, are said to cast their Crowns at thy seet; and let us learn not to judge uncharitably of those that are overcome by temptations.

LORD, when we pray unto thee, our prayers are so interrupted with worldly and sinful thoughts; and the things we pray for being mostwhat temporal mercies and deliverances from bodily evils, they are not such prayers as our own reason can think worthy thy acceptance. But Lord, though we offer thee the lame, and the blind (if we have no better in our flock, thou wilt accept it; therefore I will not cease to pray unto thee, though I cannot approve my own prayers; for thus I come unto thee without money, or price, that thy gifts may be free.

O that I could account the corruption of my nature to be my misery, as Saint Paul complaining of the law of his members warring against the law of his mind; so that he could not do the good he would, cries out, Miserable man that I am, who shall deliver me from this body of sin? And make me as sensible of the strength of it as this holy man was.

LORD.

LORD, if I fall into fin, let me not be infenfible of it; as the adulterous woman, who eateth, and wipeth her mouth, and faith, I have
done no wickedness: But like as David, after he
had finned, and the Prophet Nathan had told
him, God had done away his fin; yet his grief
and forrow for having offended God, gave him
no reft; so that he wept day and night. So let
my fins grieve me as oft as I remember them.

Meditation, was lim stadio lo

SINCE the Apostle Peter, wherein he was confident of his strength above all others, immediately fell, I will ascribe my standing to God only, and praise him who holds me up ? And pray with David, Lord, bold thou me up. and I shall be safe: And watch and take heed to my felf, and alwaies fear left I fall; fince I know that I stand not by my own strength; for corruption of nature is as ftrong in me as in others and the tempter the fame to me as to them; but the Spirit of God only makes the difference; therefore I will praise God who upholds me, and keeps my feet from falling; for it is not I that live the life of faith, but Christ that lives in me; therefore with the Elders in the Revelations, I will cast my Glory and Crown at his feet, from whom I have received it. And the confideration of this my weakness, shall teach me charity towards those that are overcome with temptation, that I may restore them in the foirit of meeknoss; but not judge them, lest I condemn my felf, as David did himself in the Parable of the yew Lamb 2 And as fudab condemned himself in condemning Tamar. And let me not flatter my self, like the Scribes and Pharisees, who said, If we had been in our Fathers daies, we would not have been partakers

with them in killing the Prophets.

LORD, establish thou me with thy free Spirit, whereby I may stand in the hour of Temptation, and run, the ways of thy Commandments freely without rub or let ! without dulness, and without danger of stumbling, or falling, that the Spirit may be willing, though the flesh be weak. And with Paul, when he was full of the Spirit, he was content not only to be bound, but to die for Christ; so may I also fince thou lovest only the chearful given And as it faid, 5 of Judges. 9. Thy bears is towards the governours of the people that offered themselves willingly. So make me alwaies to cast off readily and freely every tempter that goes about to seduce my affections from thee, difdaining to harken to them, which is all in all of

LORD, give me to avoid not only gross sins, but also the smallest and sirst degrees of sins, viz. To turn away my eyes from beholding vanity. Not to look upon the wine when it moves it self right in the cup; to make a covenant with my eyes, not to look upon a maid, gives me understanding in the way of God that I may know these small degrees of sin to be sins, and the danger of them, to avoid them, and all other of the like nature. Then I shall know that I have a New heart, and that thou hast put thy Spirit into me, which I desire to know

above all things,

LORD, let not my heart deceive me, either making

making me think that I have more grace, than in truth I have, as Peters did him, fo as that he thought, though all men denied thee, yet be should not; or by making me think I have not those corruptions that I have, as Hasael, 2 King. i. 13. When the Prophet told him what cruelties he would commit upon the Ifraelites he answerd, is thy Servant a Dog? Yet did he commit the same; but let me know my own weakness, and vileness, that I may not trust to my own strength in any temptation, but let me rejoice in God my ftrength, and know that thou art my frength, and that thou only holdest me from falling, and keepest my feet from slipping. and orderest my goings, and makest me to run the waies of thy Commandments. And inclinest my heart to thy testimonies. O hold thou me up, and I shall be safe. Keep thy Servant also from presumptuous fins, and from the fins of infirmities, and let me always know my own infufficiency, weakness, and corruptions, and watch, and pray against them, not only against gross fins which the heathen, and unbelievers detest, as drunkeness, swearing, murther, and adultery, theft, and the like, but against every degree of finfulness, and every vain and luftfal thought, and idle word, unfeemly gefture; which I can eafily efpy as motes in anothers eye, while I hardly difcern the beam in my own, but do thou O Lord, take away from me this blindness of heart, with the effects and consequences thereof, by causing the day star to arife in my heart! donly and ond in

LORD, let my former experiences which I have had of the goodness, beget a confidence making

in me in all dangers, as it did in David, when he went to encounter Goliah. He remembered the flaughter of the Lion, and the Bear, and concluded, the Philistin should be like one of them. And breakes out faying, though 10000 men should set themselves against me round about, yet will I not be afraid; and though as many Devils also are against me, let me not be afraid; let me remember thy promise, saying, call upon me in the time of trouble, & I will deliver thee, and thou shaltpraise me. And let me not rely upon, nor truft in the outward meanes, the arm of flesh, though I do make use of it, as Nehemiah whenhe builded the walls of ferusalem, he set watches, and they took their arms, with their spades, so wisdom teacheth, but yet not to trust to the Sword, or think that our bow shall help us, for fo did that Philistine. Wherefore faid David thou comest to me with thy sword, & thy spear, but I come to thee in the name of my God.

Lord, teach me the power of prayer, especially mingl'd with saith. And to consider, that thou hast heard the wicked when they have sought thee, as Ahab, because he walked heavily, and mourned, thou wouldst not bring the evil in his daies. And thou heardest Manasses, and thy poor people that cry unto thee in their trouble thou deliverest out of their distress, as exiles, prisoners, Marriners, and sick persons, when their soul fainteth in them, and they cry unto thee, being at their wits end. And thy own children, though men of passions, and like infirmities to thy Servant, as its said that Elias was who prevailed with thee. And Moses when he prayed, the Isralites prevailed, when he ceased to pray

pray the Amalakites prevailed. And Joshua prevailed and caused the Sun to stand still, and altered the course of nature, Isa. 37. 21. So Hezekiah when he prayed against Senacherib. So Afa 2 Chron, 14. When the Ethiopians invaded Juda with a thousand thousand, he prayed faying, Lord it is nothing with thee to help, whether with many, or with them that have no power, help us, O Lord our God, for we rest on thee. So the Lord smote the Ethiopians, and they fled, and the people of Juda spoiled them. So fong in the whales belly. Lord let me not regard iniquity in my heart, lest thereby my prayers be hindred, so that thou wilt not hear them, neither let me ask any thing to consume it on my lasts. But grant that I may life up holy hands in thy name, and that I may pray with humility like the Publican, who smote upon his breaft, faying, Lord be merciful unto me a finner, and not like the Pharifee. And with fervency crying mightily to the Lord, Jona 2. 8. And with perseverance, crying night and day unto thee, Luke 10.11. And let me pay my thanks unto thee for the things thou haft already bestowed upon me, and say, I will call upon the Lord who is worthy to be praifed, and fo shall I be faved from my enemies, and give me that confidence he expressed; let me know that the Lord is my light, and falvation, and I shall be able to fay as followeth, of whom then shall I be afraid. A win he Asse has sain visite as

of the Meditation. - - -

then of pathons; and like

If ye by the Spirit do mortly the deeds of

the Flesh, we shall live. Let me not think that I can relift the motions of luft, and fin, by reafon, or moral arguments, but only by the Spirit of God, and let me not think that I have attained, but let me press forward to greater

degrees of grace.

LORD, they me how bountifully thou rewardest every office which we do to thee; for as thou rewardedft the Woman who poured the Balfom upon thy head with this honour, that whereever the Gospel should be preached, it fhould be recorded of her; so dost thou requite, and reward every Cup of cold Water that is given for thy fake : make me fensible of this, that my charity may not be fo cold, as many times I feel it, nor my fervices, and duties to thee, fo few, and lukewarm, and lifeless, but I may always abound in the work of the Lord. Make me willing, Lord, to suffer the reproach of Christ, and to endure that contempt which is usually put upon boliness, and the professors of it. As David did when Michal Scoffed him for dancing before the Ark; as also when the rebukes of them who reproach thee, fellupon him. And again, he complained that the Judges, those that fate in the gate, spake against him, and the Drunkards made Songs on him. Accordingly as feremy also complained, saying, I am a Derision daily, every one mocks me. And the Apostles sped no better, than when they had most of the Spirit, when the holy Ghost descended upon them, and they heard every one speak in his own language; the ignorant people, faid, they were full of new wine. And our bleffed Saviour when he cast our the Nz Devils Olai

Devils, they blafphemoully faid, he did it by Belzebub, and he suffered, bearing the reproach of the fhameful death of the Crofs. Let us be strengthened by these examples, and remember, that he hath pronounced them bleffed whom men revile, and speak all manner of evil of falfly for his name fake: Confidering that it is cerrain we shall be reviled and flandered for his name fake, and that our well bearing it is an evidence to us of our foundness, and integrity in religion, fince the hypocrite may be reproached for his feeming holiness, but rather than fuffer the perfecution for it, will fall away. Since the men of this generation will not be laughed out of their gain, interests and callings, the affurance that we have of reigning, with Christ will make us willing to fuffer.

LORD, shew me the evil fruit, and ill confequence of bad company that I may fly them. How that the Israelites, by being mingled with the Heathen, learned their works, for which they foffered. How that he that walks with the wife. shall be wife. But for David to dwell with Melech, and in the Tents of Kedar, 'twas his calamity and woe, for 'tis faid in the word, that they fleep not unless they do mischief: But they are bleffed who walk not in their council, nor frand in their way, nor fit in their feat; and are the Companions of them that fear thee. Let me prefer solitude before vain Company, confidering how it helps devotion, the Soul being free from those divertisments which such company procures. So our Saviour separated himself from company, when he prayed; and hath commanded us, when we pray, to enter into

into our Closets. So Peter went out from the company, and wept bitterly; and so in the Pfalm we are directed: Commune with your own heart in your Chamber, and be still. So Isaac walked forth to meditate. But in vain and lewd Company, the righteous Soul cannot but be grieved with their unclean conversation. It is a Hell to thy Servants, as the Worldly mans conversation is a burthen; they are so busy about many affairs, that they mind not Mary's choice: but to be in thy Courts one day is better than a thousand. I had rather be a Doorkeeper in the house of my God, than to dwell in the

Tents of ungodlines, Pfal. 84. 10, 11.

LET not my confession be without contrition. lest it prove but as Sauls', or Judas's, but as Peters was when he went out and wept bitterly, which will the better be effected, if I take the present time, as he immediatly when he heard the Cock crow, went out; for the Devil deceives us with promises of future repentance that he may steal away the present opportunity. Therefore we are commanded to exhort one another while it is called to day: remembring the unhappy condition of the Cripple at the Pool of Betbefda, who had none to help him into the water when it was moved, till another got before him; and Felix (in the Acts) trembling at the preaching of Paul, put him off for a farther hearing, to a more convenient time. But to day is the time to hear thy voice. And if thou call'st, and we will not hear, then we shall call, and thou wilt not hear. While God calls, one tear will do us more good, than an Ocean of tears, when it is too late. And for what we hath God given man

h

his tears, but to weep for his fins; then let us with David, make our Tears not our Physick, but our meat, and drink, which we cannot do, if we extenuate our fins, or excuse them.

LORD, if thou goest not forth with our armies, we are put to shameful flight. If thou affift us not in our callings, our labouurs are but in vain: except the Lord keep the City, the Watch-man watcheth in vain. In vain we rife early, and go late to bed, except the Lord give us his bleffing. Therefore will we feek the Lord, and his bleffing, upon our Labours. And though we find no worth in our prayers, for which the Lord should hear them, or reward them, but punish us for them, yet nevertheless it is his command that we should offer up our weak fervices to him, and he hath promifed to hear us for the things we ask for in his Sons name, and in obedience to that command. And in the faith we give to his promise, we feek to him, to affift us, and to let his presence go with us. For the Lord hath shewed us by frequent experiences; That those who have most means do not seldom miss their purpose, or if they by Gods bleffing do attchieve their purposes, yet it is frequently without the use of those means, by some accident; that it might be seen to be of God, and not of man, and our unbelief be convinced. Praise the Lord, O my Soul, who hath often brought to pass my defires without any confiderable means by me used. And all that is within me praise his boly name, because he hath accepted my two Mites. my worthless Prayers; for his mercy endureth for ever. bod head the activated while

Meditation.

When I am tempted to any fin, let me confider how I have loathed my felf heretofore when I have been overcome by any luft or fenfual pleafure. If I have at any time yielded to the pleafures of any of my fenses, which is all that the world can offer; though it hath been but to a very small degree, as to drink one glass more than the necessity of nature, or a competent refreshing required; for though it makes not drunkenness, yet it sets the mind too much at liberty from that firictness and watchfulness that mortification, and crucifying the flesh; and self-denial that the Scripture requires; or if I give way to a luftful thought, or glance, or action whereby my mind is carried to effeminate meditations from the more ferious and virtuous confiderations which an honest mind should meditate, how do I feem fordid to my felf, and degraded from my pristine excellency. And though the person whose beauty, excellency, and perfections drew me aside thereto be incomparable, yet when I consider the baseness of the last acts of lust, and fruition, to which all this tends, and ferves, how poorly do I think of all those allurements of beauty, and parts, carriage, wir, and other excellencies, fince they are the motives and incentives to concupifcence. And I no fooner perceive, that I have yeilded too much to any temptation of luft, ser, covetousness, or any other whatsoever, but I prefently perceive that my honour is gone from me; or if I know of any other who hath yeilded to any temptation, I think the same of them. N 4 All

All these arguments, and reasons are not sufficient to restrain from relapsing into the very same offences, and fenfualities; for fense with one glance of the eye captivates the affections in a moment, whereas reason and strength of Argument prevails only upon deliberation; so that I cannot expect to stand by my own strength. unless thou Lord holdest me up I shall fall one day by these my spiritual enemies. And it is by thy power only that we are kept from the evil of the World. Therefore as the eyes of a Servant are to the hands of his Master. so shall my eyes be to thee. And I will continually pray unto thee, for supportation, and strength, fince thy strength is perfected in our weakness: why then should my weakness discourage me? and for grace, and faith in thy promifes, fince grace alone is sufficient for us: and faith alone is the victory whereby we may overcome the World, that by faith I may look upon the infinite joyes of Heaven, and contemn the vain and base joyes of this life, or else be terrified with the horrid torments thou haft threatned to the disobedient, and fear to do evil.

LET me think it greater pleasure to resist lust, or any sensuality, than to yield to it; for if I resist, I satisfy and delight my reason, which delights in manly, noble, resolute actions, and in eschewing the contrary viz. Effeminate, sensual pleasures, which the mind doth oppose, and disdain as brutish, and below it, for how is it possible that the mind should be satisfied, contented, or delighted with the objects, and delights of the senses, any more than the senses can enjoy, or take delight in the ob-

jectsof the mind or intellect. fince the fences are of the Brutish nature of the meanest creature, and the mind and understanding is of the divine nature of the Creator, and fince the Saints are faid to be made partakers of the Divine nature. let us endeavour to partake of the Divine nature, by holiness of life. And if we have received Christ in his teaching and in his Sacrament of his supper to walk in him, that our life may grow out of the death of Christ. Not to be unprofitable Servants, as Ifrael was faid to be, an empty vine, but let us be ever fowing the fruits of righteousness, that we may reap accordingly, and be studious to know the things which belong to our peace before they be hid from our eys, and to do them too, left thou remove our light from us, remembring that if we be like the dry, and unprofitable chaff, we shall be burned with unquenchable fire. But the Gospel bringeth forth fruit in all the World, Colof. 6. 1.

LORD, if thou dost but feem to have forfaken me, fo that when I think, of thee I dont perceive comfort, but fear, though I have all the outward comforts and all the pleasures which the World can afford, I am in horror in the midst of my pleasures, I will therefore walk in the waies of righteoufness, for her waies are waies of peace, and all her pathes pleafantness; and this will bring a man peace at the laft. Bleffed are they that do righteousness alwaies, they walk with thee, and have fweet communion with thee, and thou wilt come in, and fup with them, and abide with them; then bath their foul fulness of joy, but I fear I grieve thy holy Spirit

Spirit continually in this, that I am carnal, and do not live by faith above the World : Lord. that I could live as those whose conversation is in Heaven, whose treasure is there, and they are always adding to this treasure, who are spiritually wife, whose hearts are fixed upon thee, and go not aftray as the Ifraelites did in the wilderness, forgetting God their Saviour, who had done wonders for them; but they thought not of his hand, nor remembered what wonders he had wrought for them, but luft came upon them in the defert, wherefore the Lord thought to have destroyed them, had not Moses stood

in the gap to turn away his wrath.

If we in like manner forget thy mercys and require meat for our lusts, we fear thy wrath will be kindled against us to destroy us, but we trust that we have a greater than Moses, Jesus Chrift, to turn away thy wrath by his offering up his life as a ranfom for us, and bearing the iniquities of us all. Let my life be hid with . Christ in God, that when Christ who is our life shall appear, we also may appear with him in Glory. Lord, let me remember how scarcely the righteous are faved, and with what difficulty as it were by the gates of Hell, how difficulty St. Paul keept his body under, fearing lest while he preached to others himself should become a reprobate; and give me that spiritual puissance and holy fortitude to bear my felf undaunted with difficulties in the heavenly warfare.

O Lord God, my afflictions are sometimes full of horror, they feem to come from the fame justice by which thou castest the wicked into Hell.

Hell. And they are to me like Hell; whilft they fo difmay and terrifie me, and thou feemest to have forfaken me in my afflictions and temptations; and I have no hope that thou wilt ever remove them, but that thou hast sent them to confound me. And I can hardly refrain from the expression of the wicked Cain That my afflictions are greater than I am able to bear. And being at my wits end, I am afraid that thou wilt not enable me to bear them, and hast rejected me as thou didst Saul, and hast taken thy holy Spirit from me, and that thou art mine enemy, & I fear I am unreconciled to thee because I don't feel filial affections to thee when thou chastisest me; neither do I say thou hast chastised me les then I deserve, but I am ready to murmure, and to have hard thoughts, to think it more than I deferve, because I think it greater than any other mans affliction; also because I find thou half been more ready to hear the prayers of others for deliverances, than thou art to hear mine: As that of Hanna, when she was despised for barrenness, she prayed to thee once, and thou heardest her, and her countenance was no more fad. And at the third time thou answeredst Paul, when he desired to be delivered from the thorn in the flesh, and didst give him grace sufficient for the temptation: But as for me, I mourn, being defolate, and take no comfort night and day, and thou regardest not. But now that I consider that the man who was according to thine own heart, (when he had grieved the holy Spirit) as I pray God I never more may do, cryed out as I do, The pains of Hell came about me, the snares of death

death overtook me. Take not thy holy Spirit rom me. And again, From my youth up thy terrors have I suffered with a troubled mind. And, a horrible trembling hath overwhelmed me. And, My confusion is daily before me, and the shame of my face hath covered me. I take it to be the portion of the Saints, to be much afflicted; and to

go to Heaven by the gates of Hell.

O shew me, Lord, wherein I may enjoy my felf, and find fatisfaction, and content without remorfe, regret, or subsequent sadness. If it be in any action or contemplation of mine, it must be in religious duties, when I serve thee with a quiet, undistracted, well composed spirit, and am sensible that I enjoy thy favour, and approbation. But certain I am, that I could never enjoy my felf fo as not to be fenfible of emptiness, unprofitableness, wearisomness, unsatisfactoriness, desire of change, tediousness, and vanity, and vexation. In all those things which the natural man can do, think, or speak, or enjoy, unless the Spirit directs me in them to spiritual ends, to the honour and glory of God. This therefore makes a clear conviction. That the happiness of man, and the end for which he was made, is to glorify God in keeping his com-mandments with an upright beart. And to love him with all the foul, therein only can man find true joy, content, peace, rest, quiet, fatisfaction and injoyment for his foul. Let me be always satisfied, delighted and ravished with these joys; let my soul be satisfied as with marrow, and fatness, when my mouth shall praise thee with joyful lips; let me fit under thy shadow with delight, and let thy fruit be pleasant

to my taft, even thine only, and let me be ravithed with the joys of thy house; let the breasts of thine ordinances fatisfy me at all times; let me be always ravished with thy love. With joy let me draw water out of the wells of falvation, and make me joyful in the house of prayer. Let my foul thirst for thee, and my flesh long after thee, even as the hart panteth after the water Brooks, so let my soul long after thee, my God. Let my delight be in thee, and in those rivers of pleasure that are at thy right hand for ever more. Let me fet my affections on things above, where Christ Jesus sitteth at the right hand of God for ever, and take of my affections from things below, and my conversation, and let it be above. Let all my fresh fprings be in thee, at midnight let me rife and give thanks unto thee because of thy righteous judgments. Let me be a companion of all them that fear thee, and keep thy commandments.

Let me be affured of thy love to me by all thy spiritual and temporal mercys and means of grace, and hope of glory. And let me be affured of my reciprocal love to thee by my willing obedience to all thy commandments. That I may know that my beloved is mine, and I am his. And if at any time thou hearest my prayer, and grantest my request; let me confecrate those things unto thee, which I obtain by prayer, as Hanna did her Son. O Blessed Lord Jesus, these sweet kisses are better than wine.

SINCE all who will live Godly must suffer persecution, and it is said that if we suffer with him him, we shall also reign with him, prepare, fit and strengthen me to undergo all the troubles and afflictions of this day, and of the whole course of my life which Satan, and the wicked, and ungodly men of the World shall contrive against me. And let me expect every day afflictions for Christs sake, and reproach, and a cross, and trouble in this World, fince our Hope is not in this World, but is referved for us in Heaven; and in this World we are to be of all men most miserable; therefore let me not expect beds of roses here, but to go through many tribulations, and a fiery trial; patiently waiting for the time when the Lord shall tread down Satan under our feet: And when the Lord shall avenge the blood of the fouls that lye flain under the Altar, crying for vengeance upon the inhabitance of the earth, remembring that none of all these things shall be able to separate us from the love of God, which is in Christ Jesus, but we shall be conquerors over them through Christ Jesus. And let me not be offended at the Crofs of Christ, knowing that the Gospel is offer'd upon the termes of felf-denial, and taking up our Crofs, and knowing that thou doft comfort thy Servants in all afflictions, and that as their affliaions do abound, their consolations do much more abound; but rather let us count it all joy when we fall into these temptations, knowing they work in us patience, experience, hope and repentance. So David before he was afflicted he went aftray but by his afflictions learned thy Judgments, and he faid, 'tis good for me that I have been afflicted. And my afflictions feein

feem not greater than his when he cried out. Thy hand is heavy upon me day and night, my moisture is like the drought in summer. All the day long am I afflitted, and chaftned every morning, I am dried up, and my heart is like the melting wax, my heart panieth, my ftrength faileth me, and the light of my eyes is gone from me; my lovers, and my friends stand afar off, and no man cares for my foul. But Lord, I will make my prayers unto thee in an acceptable time, and call upon thee in the time of my trouble. Lord, how long shall mine enemies triumph over me, Lord, when wiit thos comfort me? Lord, as others have found thee full of compassion, and mercy, so let me find. Think upon thy compassions which have been ever of old. Remember not against me mine iniquitys, but do away my sins for thy names sake.

Meditation.

A mult needs acclaireachd I don't enough apprehend my proneness to every fin, and luft, but think my felf free from fin, and from the danger of falling, because I feel it not stirring for the present, whereas the reason why it is so, is only because various diversions take up my thoughts otherways, and keep out those, so that they are but only laid affeep as it were, and are eafily awaked by any temptation, if the Lord don't strengthen me, and the least opportunity lets them loose upon me, fo that I am not able to refift them. Lord, let me watch against all those fins that I find my nature inclined to, and against such as I find no inclination to, but an utter aversation from, because my nature is wholly corrupted, and it is the power of God only, that keeps me from all forts of fins, and temptations; therefore let me fear every temptation, and fin, and watch against them, and pray that I enter not into any temptation, for if I once but enter into the temptation; I am sure to fall if I have no better support than my own strength; though the temptation be but weak, my strength is weaker. Lord, do thou either give me more strength, or temptation less; let me never enter the lists with this enemy but se desendendo, slying him as far as I can; let me not desire to know what fin, or lust is, but let me love the

ignorance of it.

Lord, when I confess my fins which I have comitted against so many means of grace, thy mercies, Judgments, promiles, Threatnings the testimonies of my own conscience, of thy holy Spirit, and the testimonies of the wicked also. I must needs accknowledg thy justice in all my punishments, and thy long soffering in this, that thou doft not confound me, nor quite cast me off, as thou didft Saul, but punishedst me less than I deserve. And I admire thy goodness in this, that in the midst of thy wrath thou remembereft mercy, and haft delivered me, when in my affliction I fought thee; herein I rejoice; and I befeech thee Lord make me contented to be restrain'd from fin by forrow. Lord, thou art my God, and my Lord; therefore let me acknowledg thee in all my ways; wait upon thee, ferve and obey thee; and let me not live as if I were without a God, nor according to my own lufts, denying the Lord that bought me, as those do who make their belly their God, or Idolize Idolize the unrighteous Mammon, and vanities of the world, neither let me question thy power in the want of means. Thou art my Saviour and my deliverer, my Buckler, the Horn of my Salvation, and my refuge, my Stony Rock, and my Castle, therefore let me have grace to fly unto thee in my time of trouble, to trust in thee, in thy power, and in thy goodness, for my refuge and defence; and stay my self upon thee, and commit my way unto thee as unto a faithful Creator; make my Prayers continually unto thee. Thou art to thy Servants, their hope, and strength, and present help in trouble; therefore let not the surprise of any trouble difmay me, as if I were hopeless or helpless; thou art the Defender of all them that put their trust in thee, mighty to fave, God all-sufficient, therefore let me walk with thee, and be perfect. O thou who art the Rock of ages, the helper of the poor, and fatherless, helpless, and destitute. The Fountain of living water. Let me always run unto thy fountain for true comfort, not to broaken Cifterns. Let not the baseness of my nature, or my fins dismay me, for thou knowest whereof we are made; but let me look up to Christ, as the Ifraelites being stung did to the brazen Serpent, and be healed; Let me tafte of the Tree of life in the midft of the paradife of God, & live, even the body and blood Jesus Christ, as oft a I eat of this Tree of life in the bleffed communion affure, me that I am healed of all my passed fins. Thou Lord are life and truth, I will therefore be guided by thee, believe in thee, and be dead to the World, and all creatures, and live unto thee, and upon-

n

d

e, if

as

or ze

thee. In Christ let us have life, even the new life of the life of faith, and not of fenfe. That the old man may dye daily. That Christ may live in us, as the head liveth in the members. and we in him by faith in the promifes of eternal life through him: As Abraham did in the Land of promise, though he had not as vet received the earthly promife, neither did he fet his heart upon it, nor feek it, or fuffer himfelf to be hindred by it in the perfuit of his future felicity. Thou to a believer art all that is defirable in all conditions whatfoever, whom have Lin Heaven but thee? And whom in earth! that I can defire in comparison of thee. Thy goodness is infinite, and though our fins be never fo great, yet thy thoughts cxceeding our thoughts, fo far as the Heaven is higher than the earth, we may have Hope in thy mercy! because it endureth for ever and is over all thy works. The Lord will never leave nor for take those that trust in him, though he fuffered Daniel to be cast into the Lions Den. The three children into the fifve furnace, the fword to be put to Hager throat, yet theor he delivered them, for the Lord knoweth how to deliver his. Lat was delivered thought Sodom was burned, and forwas Noah in the dene tathe of the Tree of life in the midh of spul

As thou art the God of our strength and therefore we need not to go mourning through fear of the enemy, so art thou our exceeding joy, whereby we are holily transproted to rejoyce in thee in singing thy praises, Pfaliags, Praise the Lord O my soul and all that is within me,

Praife his boly name, Pfal, 103

Á۵

As thou are gracious, and merciful, patient flow to anger, ready to forgive the fins of thy people for thy names take, to art thou alto righteous in all thy waies, and holy in thy works. If a man will not turne, thou wilt wher thy fword, and bend thy bow, thou wile bring upon fuch all the curses written in thy book till thou halt destroyed them, for fo thou hast done to thine own people the Jews, who would not believe thy threatnings to be warned thereby. Thou who shewedst mercy to Niniveh repenting, after the judgment pronounced, and to Abab going mournefully when he heard the judgment threathed against his house, (which shews that thy threathings are conditional, viz. if we turn not) thou likewise laidest thy hand so heavy upon thy Servant David, day and night, that his moisture was like the drought in fummer. The light of his eyes was gone from him, he was atmost confumed by means of thy heavy hand, he had no health in his bones, nor no foundness in his flesh, his reares was his mear day and night. All the day long was he punished and chastened every morning, because his iniquities were gone over his head, thefe and many more as Eli, Lot, and Noah are fet out in the word for examples of the truth of thy threatnings against sin though repented of. Give me therefore thy grace that I may watch against fin, and all temptations, and occasions thereof, and against the least degrees and beginnings of sin, and all appearance of evil, with prayer that I enter not into temptation, and the Lord flipport me, and hold me up that I fall not in temperations. And when I pray unto thee in

the name of Jesus Christ my Saviour for pardon for my manifold fins. O Lord, remember that thou hast declared thy self to be the Lord, gracious, and merciful, flow to anger that forgivest the iniquities of thy people for thy name fake, and let thy mercy be magnified by the greatness of my fins: my fins are more in number than the hairs of my head. But thy mercys as infinit, thy thoughts are not like our thoughts. For as far as the Heaven is above the earth, fo far are thy thoughts above our thoughts. And let the greatness of my Redeemers merits be magnified by the greatness of my unworthiness. He is mighty to fave. And though our fins be as scarlet, he can make us white as snow, by his blood which he hath fhed for us; for if he be Lord of all, and the World was made by him, then was he able also to reedeem all the World that come unto God by him for redemption; do thou but affure me that the least drop of his blood, the least figh of his heart, or the least degree of his humiliation, was for my fins, or had respect unto me among the rest, and I do undoubtedly believe they are fully pardoned, and I am faved from all the curse that is due unto them.

Lord, since thou hast imputed to him my sins, for it is said that he hath born the Iniquities of us all, it is but just with thee, that I should be acquitted, and have his rightoeusness imputed to me, else why did he suffer?

LET us then be made the righteousness of God in him, since he was (for that end, and purpose) made sin for us, since thou hast given him for a covenant to the people, give us also

with him all those promises of grace that belong to this covenant which in him are verified and fulfilled. With him therefore give us thy Spirit in our hearts to cause us to walk in thy statutes, to know, and do thy indgements; cause us to love thee with all our hearts to delight in thee, and to fear thee, to run and not be weary, and to be holy in all our common things &c.

Of Afflictions.

Let him deny himself, and take up his Cross, are the first and second step to happiness, therefore that we may not be so estiminately searful to touch the Cross (as we are) nor be so longing and licorish to gratify our selves in whatsoever our heart desires, is this meditation.

Afflictions are Christs School whereby he teacheth his followers in the discipline of holiness, as he is faid to have learned obedience by the things he suffered so he prescribes a suffering condition to his; and they who are not partakers of his sufferings but are without chastisement, are said to be bastards, and not sons of their heavenly father: foit concerns us to expect them, and not beds of Roses, oiled paths, or the pleasures of the sences; and that we make a fanctified use of them, for those holy ends, and purposes for which they are fent, whether it be for our conversion from the state of nature. and unbelief, by true and unfeigned repentance. or to renew our repentance after fome fall, to awaken us out of fecurity, or to improve our patience, or holiness, humility, or any, or all our graces, and fo to purify us to himfelf, for as foon as they have attained their end, he removeth them from us, for he doth not afflict; nor grieve willingly the fons of men, to help me to make a fanctified use of them, are these meditations.

Spirit, in our hearts to scause us to walk in the flarates, to knows silibura hashis concerns canse

Tames 4. Let patience bave ber perfett
work so be bei ber common things & work

Meditation.

LORD, teach us with thy bleffed Apostles Paul, and Silas, to fing Pfalmes in the mideft of the Dungeon, mand with the three children, when the furnace is made three times hotter' than at other times. And that we may have perfect patience, make us sensible that the hand of God is upon us for our fins defervedly, as the thief upon the cross was. If we have no success either in our spiritual or Worldly affaires, let us believe that it is the hand of God for our finst That we have not made better use of the afflictions which God hath laid upon us, to purge us of fome fin, and do not fearch out the causes thereof, and try our waies it is our fin for his hand is freched out fill; for if we know that God chaftens, and scourges every Son whom he loveth we may then understand that with one judgment God punisheth us for the fins paffed, and delivereth us thereby from fin and defiruction for the time to come. As when his Servant David had finned by numbering the people, God fent the Prophet to him to declare his will to pupish him with one of those three evils, he cried, I have finned, fo that whereever fin is, there God | detefts and punisheth. The

patience.

righteons shall not go unpunished. But the Sons of Ely when their Father reproved them for their fins, dis faid, They hearkned not because the Lord would destroy them. Therefore it appeares that it was a toaken of Gods Fatherly love to David that he punished him for his fin, that he might repent of them, and not lee in them, and die in them. But whom God fulfers to run on in fin without any croffes, and afflictions, rebukes and chaftifements, they are none of his children. Another reason why God afflicts his children, is to take their hearts from off the love of the world, that we may use the world as if we used it not, fer. 45. I bring evil upon all flesh, and seekest thou great things. If any one loveth the world, the love of the Father is not in him. But when we are in prosperity, we say as holy David did, Pfal. 30. Tufb, I feall never be cast down, but it followeth, Thou didst hide thy face, and I was troubled; he then fees his weakness, and vanity, and too much security which he expressed in his prosperity, the Lord was pleased to withdraw the light of his countenance that he might not fet his affections upon the world, nor rejoice in the things of the world, but in the enjoiment of God, and live and thon was, reclam'd upon that.

Thirdly, consider that God doth suffer his people to be afflicted for the exercise of their graces, as he did fobs patience, hope, faith, spiritual fortitude, and his other graces, fob 13.

15. Though the Lord should kill me, yet would I trust in him, said he in his affliction, fames 1. 23. Count it all joy when you fall into temptation, Knowing that the tryal of your faith worketh

patience. Soloman said, Chasten thy Son, and then shalt have comfort of him; so doth our heavenly Father; so that to the faithful, afflictions should be cause of joy, because they are the means of grace. The worst creature that ever was, will oftentimes make as great a show as the best in prosperity: silver is tried in the fire: consider God never laid any thing upon his children, but he gave them strength to suffer it, or did mitigate the pain; He staieth his rough wind in the day of the east wind, Isa. 27. Psal. 94. 12, Blefis the man whom thou chastenest, O Lord, and teachest him in thy law.

13. That thou maiest give him patience in time of adversity until the pit be digged up for the un-

godly.

Rejoice in the Lord ye righteous, &c.

My joy shall be in the Lord; though the fig tree should not blossom, &c. yet would I rejoid in the Lord. No chastning for the present seems joyous, but grievous, nevertheless afterwards it yeilds the peaceable fruits of Righteousness, as David testifieth. Before I was afflicted I went aftray, but now I have learned the judgments of thy mouth. That is, he learned the practising of them; for though he knew them, he went a stray, and by affliction was reclam'd, Psa. Tis good for me that I have been afflicted.

Meditation

LORD, let it be thy will to perfect my graces by my afflictions, and to purify, and refine me of all my corruptions, as filver is refined in the fire, for if I still feel pride, and envy, wrath, scorn, fcorn, and contempt of my meaner brethren in my heart, or be inclined to revile fuch as have fallen, I may justly fear, that though thou hast removed one judgment from me, yet thou wilt bring another greater upon me, and if I will not be thereby humbled, and taught to bear with the infirmities of my brethren, fo as to pitty, restore, and help them, thou mayest justly heap more, and more plagues upon me, and mine till thou hast destroyed me. And since thou hast said, that the same measure that we meet to others shall be measured to us again, Teach me that I may forbear all distastful words, and fcornful behaviour, and all paffion. and censure towards others, that are under me, though but my Servants, least those who are above me, or under me, should requite me with the like. If thou sufferest me to be railed at. and reviled, as thy Servant David was often. and as all holy men of God, and Saints have been, and must expect to be, let me not look upon the persons so railing, but receive it as from God, as he did, faying if the Lord bath faid to Shimei, curse David, who shall say why hast thou done so. So let him curse, for who can tell but the Lord will requite good for his railing, and so the Lord did requite it, and let me learn not to judge others, by what they fuffer but confider the bitter mockings which the Disciples of Christ underwent, as the Lord had foretold them; but chiefely let us confider what: contradiction of finners our bleffed Lord and Saviour underwent, lest we faint in our minds, and be weary. And let us learn thereby to speak evil of no man though most highly provoked.

woked no not in our passion, lest we seem to disbelieve or contemn the blessing pronounced upon such sufferers.

bring sooner eineditationie reifent prind

not be increby humbled, and tadglic to bear IN their Affliction they will feek me early. When by Affliction we are deprived of all worldly comfort, then we will feek it in God! therefore it is necessary for some people to be alwaies afflicted and I may be one of them, Heb; 12. 10, IT. They viz. our parents, Chaftened us for their pleasure, but he for our profit, that we might be partakers of his boliness. Now no chastening for the present seemeth joyous, but grievous, nevertheless afterwards it yeldeth the peaceable fruit of righteousness unto them that are exercised. thereby. So that the end of Gods Afflicting us, is to improve our faith, patience, holiness, and other graces, and he will make these means efbeen, and must expect to be lese 16:00 in land upon the rections to railing, but receive it as

from God, as he mointaibed if the Lord-hath

O My foul, let not lying lips, flanders, back-bitings, nor false accusations provoke thee to let loose the reins to revenge and wrath, but rather give place to injuries, lest thou justifiest the Sons of Zerviah, saying let us cut off this dogs head, and condemnest holy David. And thou mayest hope for the like requital is thou do accordingly, but thou hadst rather that the Lord would keep thee secretly in his Tabernacie from strife of tongue.

Another end why God afflicts his people, is to

make them like to Christ, as it is 2 Tim. 2.12. For if we be dead with him, we shall also live with him. If we suffer with him, we shall also reign with him. If we deny him, he also will deny us, and Rom. 8.17. Joynt heirs with Christ. If so be we suffer with him, we shall also be glorified with him, we are chastened: of the Lord that we may not be condemned with the world. They suffer with him, who suffer innocently,

The third end is the trial of faith, as the St. Peter 6. 7. Though now ye are in heaviness (if need be) through manifold temptations, 7 v. That the trial of your faith, being much more precious than Gold, though it be tried in the fire, might be found unto praise, and honour, and glory, &c. So they try our love too.

LOND, Sandified moitatibe for the end that we may not live moitatibes.

O my foul, let thy impatiente bearing of lyings, flanders, backbitings, and false accusations humble thee, and drive thee to seek to God by prayers, and tears, to affist and help thy weak patience, and faith, and make thee more conformable to Christ, thou canst bear other injuries, learn to bear these, that thou mayest be blessed.

O my God, do thou preserve me, support me, and hold me up, that I may not fall by wrath, and impatience, though the injuries I receive be never so great, unjust and false, yet let me be supported by thy word, and thy Spirit in me assuring me of reward in heaven. O my God, let me contentedly submit to thy chastisments, and let me be assured that thou

wilt bring good out of evil, and that they are fent by thee for my good, that I should not be condemned with the world, (I Cor. II.) And by thy assistance I shall go forth to thee without the camp bearing thy reproach, Heb. 13, 14. And my patience shall be perfected. And assure me that in this unjust suffering I take up the Cross of a Christian.

Another end why God afflicts us, is to make us call to mind our fins which procured the afflictions, as fosephs brethren called to mind theirs of selling their brother. It makes us to search, and try our selves what fins we lye in,

and have not repented off.

Meditation.

LORD, Sanctify them to us for this end, that we may not lye in our fins, nor dye in them. But may be awakened, to fearch and try our waies, and call to mind our fins and repent of them with a godly forrow, unto falvation, and turne unto the Lord with all our hearts, left otherwife we perifh with the world. And let the bleffedness which thou hast pronounced upon thy mourners, and the comfort which thou hast promifed them, come on them in the fight of their persecutors, for their comfort will be the discomfort of them.

Another end why Gods afflicts us, is to reftrain us from some sin which we are prone to, so he restrained St. Paul from pride; for if God did not restrain us, we should fall oftener than we do, not only into those same sins which we have formerly committed, but also into all others others which the nature of man is subject to commit, and which we think our felves quite free from, as Hasael, when the Prophet told him what Villanies he would commit, answered him. faying. Thinkest thouthat thy Servant is a Dog? yet he did what the Prophet had foretold. 2 King. 8. So God withheld Abimeleck from finning with Abrahams wife; fo David, before he was afflicted he went aftray, but learned Gods judgments by afflictions. And faid, Thy Rod and thy Staff have comforted me. by which faying of David it appeares, That another end of Afflictions is for Spiritual comfort. Therefore 'tis faid in St. James, Count it all joy when you fall into manifold temptations; For as fin, as foon as committed flies in our face, and tells us that we have deserved all the curses threatned in Gods word, for our consciences immediately tels us that the wages of fin are death, and damnation; so afflictions brings to mind our fins, and makes our consciences search themselves what sins lye unrepented off. Then our repentance, brings remission, and peace of conscience, and joy in the Holy Ghost, communion with God, and watchfulness, and carefulness against fin for the future. But to make us more capable of the comfort, it feems meet to God to visit us by afflictions.

Another end of afflictions it to abase and humble us. That we may walk humbly with our God: humble your selves therefore under the mighty hand of God that he may list you up; where both these ends of afflictions are conjoyned, viz. The joy of being listed up, with the humiliation; he humbles whom he in tends to exalt.

Another

Another end is for purgation. I will purge away all the drofs, and tinn. Which doch Supose that there are some sins committed by, and some corruptions remaining in the Servants of God, as it is in the 9 of Daniel 11. Yea, all Ifrael have transgressed thy law, even by departing, that they might not obey thy voice, therefore the curse is poured upon us, and the oath that is writsen in the law of Moses, because we have sinned. Every branch in me that beareth fruit he purgeth, 15a. 27. 9. By this shall the iniquity of jacob be purged.

As our Saviour was made perfect by fuffering, so all that are made persect, are made persect by fofferings.

When our consciences checks us, it causes us to fearch, and try our waies, as ivis in the Prophet, after I was afflicted, I smore upon my thigh.

Another end so bring a man to himfelf, when before he would not know himself, nor could understand his frailties and weakhes; also to bring a man to Christ, and to make him go out of himfelf, and the thought of his felf-fufficiency, and felf confidence, to feek his falvation in Christ alone; for if the word doth not work upon us, God doth work by the Spirit of bondage, upon hard consciences, as David said, my reines chasten me in the night season. So was the Prodigal Son brought to himfelf to bethink him of his Fathers house, and to return home:

LORD, fanctify them to the Servant for all these ends, that I may find all those opperations wrought in me; and let me wait patiently upon the Lord, laying my mouth in the dust, As water

that stands still without motion or agitation putrifieth; and the Air compteth unless it be moved with fome gales of Wind; fo the minds of men become degenerate, and their virtues, and graces foon languish, unless they be excited, and exercised by variety of fortune, troubles, and new difficulties; the most troublefome accidents that befall, teach and improve a wife man most, and learn him the best lessons: Time of Trouble is the feafon for Prayer. If Efan had not come against facob with an army, he had not wrestled with God, nor got the bleffing. Pfal. 50. 15. Call upon me in the time of trouble, and I will deliver thee, and thou shale praise me : so it is the season for Gods mercy) to those who feek it by prayers ni bold helpor

And as if the fense of our necessities would not force us enough to this duty of prayer, he injoynes it by precept, and inviteth with a promile which flews both our backwardness to. the Duty, and Gods readiness to accept nour! prayers, and shew mercy to us; and sometimes he is fain to be found of them that feels him not, and he is fain to fend his Spirit to help! us to pray and fometimes he is fain to hear us when we have but a purpole to pray, as David faid in the Pfalms, I faid I will confess my Guy and thou forgavest my iniquities, and sometimes! God is fain to prevent us, as 1/4. 64 100 Before they call, I will answer; and sometimes he will not fray till the end of our Prayer (as ic is faid) Whilest they cry, I will fay, here am I. So the Lord fpeaks, fer. 31. 21. I have forely heard Ephraim bemoaning himfelf; fo, whilft Daniel was praying at the beginning of his Prayer God

God answered, Dan, 9. the Prodigal desired to be but as a hired Servant, and the Father brings forth the Fatted Calf to entertain him;

to God gives us more than we ask.

Is any man afflitted, let him pray; it teacheth that Gods Children are not free from troubles, nor can expect fo to be. It teacheth also that those prayers that are extorted from us by neceffity are heard, necessity, may first set men awork to pray as it did?acob. Though men would object against them who come to them in their necessities, yet Christ and man had never come together; had it not been for necessity:necessities are not a putting us off, but a drawing us to God, as appears by these Invitations. Tis folly to neglect God in our trouble. When foab would not come to Absolom, he sets his Corn on fire, and then he came. Dan. 9. Though all this be come upon us, yet have we not made our prayers unto thee, Gods aims are accomplish'd when thou comest to him, Hos. s. 14. I will hide my face, and they will call upon me early. Let not the affliction simply without regard to the precept, and promise drive us to God, 2. Cor-I. Io, II. God hath delivered me, and will deliver me, &c. Your helping together in your prayers. The qualification of the Persons and of the prayer, are contained in this; the effectual fervent prayer of the righteous availeth much. Nothing will make us more fervent than afflictions. Sometimes God doth not hear us at the first, to make us more fervent : his delays are no denials, God hath several ways of deliverance that we know not of; we must not obtrude our own model upon God. David. Pf. 34.

I fought the Lord, and he heard me, and deliver'd me out of all my trouble. Sometimes God will not give a temporal deliverance, that he may give a spiritual; sometimes he will give both. As St Paul said, God hath delivered me from the mouth of the Lion, and will also deliver me from every evil work. The Martyrs in the 12th of the Hebrews would not accept of deliverance from men. There is a Spiritual deliverance in part, as Pauls from the Thorn in the Flesh, or in the whole. God sometimes delivereth us by death, as Sampson was from the Philistines sometimes he delivereth by death, from eternal death.

Again, seldom doth deliverance fail, when either we are inlarged to pray for it, or incouraged to wait upon God for it; when thou preparest the heart, O Lord, thou inclinest thy ear: so Fathers teach their Children to ask

what they have a mind to bestow.

Till we are past sinning, we shall not be past suffering: Because suffering follows sin, as the effect sollows the cause; and suffering is the usual means which God makes use of to restrain us from sin, and to set our graces on work, which begin to decay in the Sun-shine

of prosperity.

Though affliction be the fruit of fin, it may be the mother of vertue; where it is not the mother, it may be, and most commonly is the Nurse, or foster mother, making us renew our vows and resolutions, for God brings good out of evil, or otherwise he would not permit unjustice, and opression to be done to his children, by the men of the World, of whom he saieth, he that toucheth you, toucheth the

the Apple of mine eye. And if the members suffer, the head suffers also; and our blessed Lord and Saviour saith, that he that offendeth the least of the Children of God, twere better for that man that a Mill-stone were hanged about his neck, and that he were thrown into the midst of the Sea, than that he should offend one of those little ones. Since Christ himself accompts their sufferings his, as these and many other Scriptures prove he doth; if in all their afflictions he is afflicted; if they affect him in the tenderest place, the apple of his eye, then surely he will not permit them to be insticted in the least degree, or quantity more than he seeth necessary fortheir good.

From hence, viz. the sense of Gods tender love to his Children might spring that undaunted confidence, and full affurance of faith, which Gods people sometimes discover, as Holy 706 faid, Though he kill me, yet will I trust in him. David when the people talked of Stoning him, encouraged himself in the Lord, Habakkuk the Prophet would rejoyce in the Lord, though the Fig-Tree should not blossom, neither should fruit be in the vine; though the labour of the Olive should fail, and the Field should yield no encrease, though the Flock should be cut off from the fold, &c. The innumerable company of Martyrs in the late Queen Mary's days, and in the 10 persecutions, when the bodies of the Servants of God were given to be meat for the wild beafts, and others burned with fire, for the testimony of Christ, and would not accept deliverance, in hopes of a better refurrection.

Their faith was the substance of the things hoped for, and it secured the possession of them which which verefied that truth, in *Pfal.* 107. He shall not be afraid for any evil tidings, his heart

is fixed, and he trusteth in the Lord.

Faith draweth off the mind from temporal things to eternal, and then from the dark waies of Gods providence to his promises in his covenant; and so makes a man to commit himself to God, as it is 2 of Tim. 1. 12. I know whom I have trusted:

Faith puts all into Gods hand, and we are fafe when we know our goods are in a fure

hand.

1

i cof

t

Submission to God is an act of faith, and love, and an act of obedience, thereby fob blessed

God taking away.

David submitted himself to God. Saying, if the Lord hath faid to Shimei, curfe David, who Shall say why hast thou done so, &c. Who can tell whether the Lord will requite good for his railing? readily did Hezekiah submit to all that God pleased, when the Prophet told Eli of the judgments threatned against his House, 2 Sam. 15.21. His submissive answer is, 'Tis the Lord, let him do what seemeth good in his fight; he laid his mouth in the dust: Guilt makes us fear when God removes the pillar of security from under our heads by any affliction, but the knowledg of God by former experience fortifies faith. This made the Apostle argue, God would deliver him, Pfal. 35. 1 trusted in thee, for I said thon art my God. His interest in God, and Gods Interest in him, made him trust in him, 2 Chro. 13.18. The children of Judah prevailed against the Israclites, because they elied upon the Lord; Another help of faith is prayer prayer. Thou shalt ask of me and I will give thee the Heathen for thine inheritance. Another is obedience; the old Prophet went out of Gods

way, and the Lyon flew him.

The comfort of the Cross to the People of God is greater than the joy of worldly men in their abundance of corn, wine, and oyle, the Prophet Habakkuks joy in the Lord, in the want of necessaries of life, Hab. 3. Proveth it is for what worldly thing can bear up the mind in Adversities? Jobs hope, and assurance, that with those very eyes he should see his redeemed made him suffer all things patiently, but all Humans greatness and happiness did not avail

against a difrespect.

But worldly joy kills the joy in the Holy Ghoft. They that live in pleasure, the Holy Apostle saith, they are dead while they live: when Afflictions have taken off our heart from the love of the world then wee feek more durable joy, then is Gods time to give his Servants joy in the Holy Ghost, the peace of confeience, and pardon of their fins. Though for a feafon they are in heaviness through manifold temptations, they rejoyce in the hope of glory to be revealed. As forrowing, they are, though they always rejoyce, as having nothing, yet they poffess all things in value. Their forrow is but in semblance, their joy reall, and in sub-flance. Their seeming sorrow for a season, their rejoycing perpetual. Well then might they take joyfully the spoiling of their goods, and rejoyce that they were counted worthy to suffer for the name of Christ and prefer afflictions before the pleasure of fin, Lou out negu.

I had utterly fainted but that I believe verily to fee the goodness of the Lord in the Land of the living, Pfal. This anchor of hope kept

up his fainting foul.

As Stephen being stoned, then saw Heaven opened. So doth faith give to the fuffering Saints, and Martyrs, a prelibation of the joys of Heaven. As it is resembled by the first fruits of Canaan which were brought to the Israelits in the barren wilderness. 'Tis usual with God to depress those which greatest afflictions whom he intends to exalt high. And fo those to whom he reveals himself most as

St. Paul experienced.

This Apostle, though afflicted, had joy unspeakable and glorious, and received abundance of glorious revelations, Pfal, 23. 4. David, though he walked through the vally of the shadow of death, would fear no evil; for thou art with me (said he) this apprehension of Gods presence, and almighty supportation, will banish all fears; but Pfal. 46. 3. He was not fo strong in faith as not to fear, for he faith. Though I am sometimes afraid, yet put I my srust in the Lord. He recovers himself out of his fainting fits by the use of the means.

Twice in one Pfalm we find him fainting, and checking himself for it, in these expressions; Why art thou cast down O my sout? and why so disquieted within me? Then he raiseth himself up again to hope, and trust in God by the experience he had had of Gods help, and his interest in him, as his God. He is the help of my countenance and my God. Therefore hope thou in God, a mid about mid or it to neither ag

off Rights

Bless God for this, that he hath given us greater things than we are willing to lose, and that he hath given us Christ whom we can not lose. Let this comfort us; consider if we are afraid of suffering here, how should we be afraid of hell!

If we leave our present enjoyments for God, it shall all be made up in Heaven. God gives us good things that we may have somthing of value to leave for Christ, Philip 1. They rejoyced and waxed consident by St. Pauls bonds. Suffering adversity credits the Gospel, and creadits thee who sufferest; for Satan, and his instruments are known to strike at the fairest, and best, according to that saying, placet in vuinus

maxima cervix. Sen.

If afflictions are cause of joy to a believer, as the scriptures make out, as that of St. fames, c. I. Count it all joy when you fall into temptations; knowing that the trial of your faith worketh patience, &c. Then in respect of their spiritual good they ought to contemn temporal losses, as this holy precept teacheth. The example of the practice of this dury was in those blessed marryrs, who took joyfully the spoiling of their goods, not accepting deliverance from their persecuters. The like example we find in St. Paul, Gal. 1. 14. He glories in his afflictions, faying, God forbid that I should glory in any thing fave the Cross of Christ, by whom the world is crucified to me, and I to the world. It may be rendered by which the world is crucified to me, &c. i.e. Though the contemplation of the Crofs of Christ and his bitter fufferings did throughly motify the Apostle; the contemplation of the same operation of it to him made him glory. Or the afflictions

afflictions which he suffered for Christ, which wrought fuch a mortification in him, made him therefore glory in them. The like is put in practice by other Saints, as it is, Rom. c. 2. By whom also we have access by faith &c. v. 3. And not onely so, but we glory in tribulations also, knowing that tribulation worketh patience: And patience experience, aud experience hope. Besides these graces and many others which are wrought in the foul by afflictions. The reward which is given to those who do so suffer, may well make them feem light, and also matter of rejoyeing, viz. That exceeding and eternal weight of glory. They do not only yeild the peaceable fruits of righteousness, which alone were sufficient to make our lives happy, but by these is wrought our eternal happiness also, as before is expressed: They work for us an exceeding and eternal weight of glory. This will prove the truth of Christs Doctrine, Mat. II. ult. My yoak is easie, and my burthen is light. Which may be intended in this fense, that all hardship, and pains, which humane nature can undergo, is but light in comparison of fin, or the punishment thereof, or else that they are but light in respect of the reward here, and hereafter or light in respect of the almighty suportation, as it is in the Pfal. 119. v. Hold thou me up, and I shall be safe. And that of the Apostle Paul, I can do all things though Christ that strengthens me, for which supportation they may rely upon this promise, I will never leave thee, nor for fake thee. And that I will be with the fire, &c. Another maine cause that makes light the burthen of Christ Cross or yoake, is Love,

Love, the Soul submits willingly to God because it sees in him all causes of love, all exeellency of Power, majesty, & glory, are in him. All perfection of beauty in him, every excellent work from him. His kindness, love and beneficence to us, above our merit, Hope, or expectation, his paternal relation to us as his creatures, and adopted children in Christ, his pittying of us, and pardoning our fins, and not punishing us according to the fear of our guilty consciences, his peculiar pitty to Humane Nature, more than to fallen Angels; the need we have of him, and the benefit we expect from him, on whom for all temporal and eternal good we depend. The similitude also of natures may cause love; for after the image of God man was made, and is so renewed; the necessity, and the utility of Gods chastisments, he that had had very good experience of them upon the fame account with the same success, confesseth in the Pfa. 119.67. plainly in these words, Before I was afflicted I went aftray, but now I have learned the Judgements of thy mouth. And It is good for me that I have been afflitted, Pfal, 119. 71. Unless we are pure in our own eyes. And have better conceits of our own hearts, than of him, who was a man according to Gods own heart, we cannot but see with the same eyes as he did: That God doth afflict men for their good, to fanctify them, and teach them in the waies of eternal life, as it is Pfalm, Bleffed is the man whom thou chastenest, and teachest in the may, that thou mayest give him were his afflictions for the short season of a day

or a year. But constant, Plat. Even from my youth up, thy terrours have I fufferd with a tronbled minds; and Pfal. All the day long have I been afflicted, and chaftened every morning: Pfal. 119. 109. My foul is always in my hand, yet do I not forger thy law. Wherefore St. Per. I Epift. 4. 12. Bids them, think it not strange enheerning the fiery trial which is happened unto you, as though some strange thing had happened unto you, which implys, that afflictions in the highest degree are common, and familiar guests, to be daily expected. Those were no light ones whereby Davids very foul was in his hand, and in jeopardy, Zach. 13.9. I will bring the third part through the fire. It shewes the truth of our profession, if we can go on cherfully without outward incouragements. Therefore when God would fhew the fincerity of fob by removing that objection of Satan, Hast thou not made a hedge about him? he let loose the tempter to afflict him with all forrows, and to deprive him of all comforts. When God would perfect in us the grace of patience, he doth it by affliction as it is, 7 am. 1.4. and that where it is makes a perfect Christian, as we ought all to be, as it is Mat. q. ult. Be je perfect as your heavenly Father is perfect.

Paul to the Philip. Cap. 1. 12. Saith, The things which have happened unto me have fallen out rather for the further ance of the Gospel so that my bonds in Christ are manifest in all the pallace, and in all other places. So far are afflictions from hindering us in the heavenly race, or from hindering the sowing of the seed of grace in the heart of others, that the patient suffering

of the Saints of God provokes others to imitation, and to fearch, and inquire what is that principle and Basis, upon which such resolutions stand, Pfal. 25. 10. Though they are afflicted, they acknowledge that all the ways of the Lord are mercy, and truth, to such as keep his covenant, and his testimonies they, know that of kindness, God afflicts them, the very fame kindness is in afflicting them, as was in adopting them, His paternal love; The affurance of which convinceth them that all things shall work for the good of them that love God. This principle every true believer harh; and this made Moses to chase afflictions before the pleasures of fin, viz. The affurance of his interest in the love of God, and the glorious priviledges of the Saints, by faith in gods promises through the merits of the bloody pasfion of our Redeemer and the Hope which they have of the repositum in the world to come.

Our Bleffed Lord and Saviour was not only our example of fuffering wrongfully, and undergoing all griefs and forrows, whom being our captaine and head we ought to follow: But being our King-also hath made it a law, for all that will come after him, to deny enjoyments, and to take up the contrary, which our nature fo much declines, crosses. The discipline which he trained up his disciples to, and all his followers, was fuffering. The parable of the builder fitting down, and first to cast up what his building will cost him, coucheth the cost, and paines, grief, and felf-denial which a Christian must resolve to undergo for Heaven, and happiness. He told his followers that the world would

would hate them, pefecute them, and kill them

for his, and the Gospels sake.

The parable of the Marchant, who having found a field. wherein was contained a treasure hid, fold all to purchase it, sheweth what we must part with for Heaven. Consider the shameful, painful, cursed death of our Lord. How they defigned his derifion in the robes. Crown of thornes, falutation, in contempt fpitting on his face, &c.

If our hopes were in this life, we were of all men most miserable. What then can a Servant

of God expect here?

The comfort of the Scriptures are suited to fuch a condition only, and a great part of the Scripture would be useless, if there were no fuch condition. David in 119. Pfal. The same is my comfort in my affliction, thy word bath quickned me. Great are the troubles of the Righetons, but the Lord delivereth him out of all Pfal. 34. v19.and 7. The Angel of the Lord tarrieth round about them that fear him, and delivereth them, and the whole Pfalm is made to fnew the blefsedness of them that trust in the Lord, and the faithfulness of God toward such as trust in him in time of affliction, and many other of Davids Pfalms are to the same effect, that we through patience, and comfort of the Scriptures might have Hope. He is a Father of the Fatherless, and a help to the friendless. Our heavenly Father will not endure to hear his children cry long; though heaviness endureth for a night, joy cometh in the morning, and Pfal. 140. 12. I know that the Lord will maintain the cause of the afflicted, and the right of the poor. The patient patient abiding of the meek shall not always be forgotten before the Lord, 3 of the Revela. ver. I will be with thee in the stery trial, that is to come upon all the earth to try them.

I will be with thee in the fire that it shall not burne thee, and in the Water that it shall not

drown thee. To disab below lattice disagnati

The hatred which the men of the world bear to the people of God, is by the Spirit of God in the Scriptures fet forth as a principal cause of their calamiries the Cap. of the ep. of St. Cain was of that wicked one and flew his Brother, wherefore? because his works were evil. and his brothers good: contrariety of works is cause of hatred, as well as contrariety of natures: men blush not before them that are like them, the contrariety makes them blush, Galar. 4. 29. As he that was born after the flesh perfecuted him that was born after the Spirit. So it is now, he alludes to Ishmaels mocking of Isaac. This is most fully fet forth in Pfal. 37. Fret not thy self because of the ungodly; nor be thou envious against the evil doers, ver. 29. The wicked feeth the righteous, and feeketh occasion to flay bim, ver. 14. The wicked have drawn the fword. and bent the bow, to flay fuch as be of an apright conversation. ver. 12. The wicked plotteth against the righteons, and gnasheth upon him with bis teeth, ver. 33. The Lord will not leave him in his hand, nor condemn him when he is judged, ver. 39. And 40. The Salvation of the Righteous is of the Lord, he is their strength in time of trouble. And the Lord shall help them and deliver them, he shall deliver them from the micked, and fave them because they trust in him. Rom.

Rom. 8. 28. We know that all things work together for good to them that love God, 32. He that spared not his own Son, but delivered him up for us all how shall be not with him also freely give us all things ?v. 35. Who shall separate us from the love of God? Shall tribulation, or distress or persecution or famine, or nakedness, or peril, or sword? for thy lake are we killed all the day long; we are accounted as sheep for the slaughter. 37. Nay in all these things we are more than conquerers through him that loved us. These consolations did not only fupport the fuffering Saints but made them triumph over all their torments. Take joyfully the spoiling of their goods, Rejoyce in the Lord in the want of all things. When they had nothing, to possess all things. Sing in the dungeon dispise death, and not accept deliverance.

Psal. 119. David by delighting in Gods word was supported. Satans envie to the Servants of God, & all that all belongs to God, raiseth up persecutions to the holy seed. The Dragon in the Revelations is set forth persecuting the woman, Rev. 12.8. Satan hath great wrath, because he hath but a short time, therefore the persecutions under the Gospel are greater than those were under the law, St. Paul was not only ready to suffer afflictions for Christ, but to dye also. Satan was not contented when he had prevailed, in the trial of holy 70b, to the taking away of his substance, nor yet when he had prevailed for the depriving of him of his children; but his body also must be smitten.

The office of the Comforter would be in vain.
If Gods people were never difmayed. If there were no broken heart to be healed, and bound

itroyed

up, there needed no strong consolations of the Holy Spirit, nor no Oil of joy, and gladness, if no spiritual heaviness were. He could not restore beauty for Ashes, if no Ashes were upon our heads, nor wipe all tears from our eyes, if they wept not before. The Sun of righte-ousness should arise with healing in his wings in vain, if none had need of healing. The Bleffedness to those that mourn that they shall be comforted were needless.

They are necessary also that the scriptures migh be sulfilled. They are plentiful for this affertion. Through many tribulations we shall

eater into the Kingdom of Heaven;

If we endure not tribulations, whereof all are partakers, then are we Bastards, and not Sons. All that will live godly must suffer persecutions, 2 Tim. 3. 12. Many are the troubles of the righteoms. If our Hope were in this life only we were of all men most miserable. By all which it appears that the Saints are the people that are to be oppressed, for they only can bear wrongs and oppressions, Psal. For thy sake are we killed all the day long, yet do we not for sake thee, judgement must begin at Gods house. The Spouse in the Canticles faith, Look not upon me because I am black, because the Sun bath shined upon me. She had been in hardship, and underwent what injuries. Wind and weather could do to her, and knew that worldly men would censure her as wicked and forfaken of God. Gods antient people the fews when they fined were carried into captivity in Babylon according to the Prophefies. They were restored again upon their repentance, And finning again, were utterly defroyed

froyed by the Romans under Titus's com-

The Scriptures, which threaten plagues, punishments and curses, cannot be fulfilled, if afflictions should not befal us. Six of the feven Churches of Afia were threatned, unless they repented. Will any one think that the impenitent scaped unpunished; there is not any one of those punishments which God threatned from the beginning of the hory Scripture to the end, but came to pass, fave only where repentance prevented them, as was the case of the Ninivires. And in some degree Ahab, and Manasses, shew their repentance, answerable to which their remission was, but our first parents found the truth of all Gods threatnings, To did the old world that was drowned. So did Gods ancient people the Jews of whom its said; 14 of Hose 1. Thy iniquities have distroyed thee. For all those curses and plagues threatned against them, and their City (as fosephus who was in the calamity, and an eye witness, writes) did come to pass, not one excepted. Davids family was foretold of that Judgement that the fword should not depart from them, and the truth of it they felt. So fezabel, and Ahab, Lots wife, these knew the terror of the Lord, and are set forth as examples to us (as it is in St. Indes epist.) Our Blessed Lord and Saviour hath undergone that curse which was threatned to our first Parents. In the day that thou eatest thereof thou shalt dye the Death, And if he had notundergone it for us, we all must have undergone it in our own persons. Call upon God therefore O my foul, with earnest prayers, cost-Stantly

stantly, and servently, that he would support thee, and hold thee up in the time of the firy trial, that is to come upon all the world to try them. But especially in the time of spiritual desertions, which by reason of our frailties:befals the best of Gods Servants, as it did our bleffed Saviour upon the Cross, when he cried out, My God my God, why hast thou for saken me, and the spouse Cant. 5.6. Sought for her love, but could not find him, and Pfal. 13. 1. v. David faith, How long wilt thou forget me Lord; for ever? how long wilt thou hide thy face from me, Isa. 38. 14. 15. Hezekiah mourns as a dove his eyes fail him with looking upward, 15. I shall go softly all my days in the bitterness of my foul, and the 5 Cant. 6. And Pfal. 102. Shew that all the Servants of God must expect that God will withdraw himself somtimes, and v. 8. This shall be written for the generation to come, that the Lord will regard the prayer of the poor distieute, he will not absent himself for ever, he will be tound again.

This was the Zenith of our Saviours sufferings, and none but Saints can lye under this suffering. But God is with them though they see him not; for he hath said, I will never leave thee, nor for-sake thee, 2 Chron. 16. 2. The Lord is with you while you are with him. And if God be with us, who can be against us? And we must convince our selves of this comfortable presence of God with us, by our presence with him. If we walk with him, desire, and love him; for if he be with us, he warmes the Soul, and the love of God is spread abroad in our hearts, then we must continue seeking till we find him, Cant.

1.7. Tell me my Spouse where thou restest. Because she thought he was all Lovely therefore the fought him. And because she could not be without him. Pfal. 80. v. 87. All my fresh forings are in thee. She trusts in him, and stays her felf upon him, when she is in darkness, and fees no light, as it is expressed in those words; Though he slay me, I will trust in him. It is like death unto the foul, and it can find no joy, nor content, no rest, nor quiet in this condition. When Zion said, The Lord hath for saken me; and my God hath forgotten mei it was her misunderstanding of her own condition; for it follows. But I have graven thee upon the palms of my hands. When we know we have God's presence with us, we are ravished, like the Spouse in the Canticles; Ere ever I was aware my soul was like the Chariots of Aminadab. She is vigorous in holy duties, and carried with an Impetus to defire an enjoyment of God in his Ordinances. But in the withdrawings of God, and the hiding of his face, the foul is troubled. If any trial be a fiery Trial, this is. It it more fiery than that of the three children in the furnace. But comfort thy felf with these promises; I will be with thee in the fiery tryal, that is to come upon all the world, to try them. The Lord is nigh unto them that are of a contrite heart. And, I will never leave thee nor for sake thee. The Angel of the Lord targeth round about them that fear him, and delivers wem. Look upon them as fent from a merciful rather for good ends, either to restrain thee from fin, to humble thee. or to drive thee to feek God by prayer and fasting, and other holy duties, which thou haply haft

hast neglected; and therefore the Messengers of Satan are sent to buffet thee. Look upon Christ bearing a part of thy sufferings, and suffering with thee. Look upon the Holy Spirit helping thy infirmities; and look upon the Crown, and the exceeding weight of glory

which they work.

But if thou hast walked with God in prosperity, put him in mind of it, as Hezekiah and fob did. Also comfort thy felf with the Love of Je-Jefus Christ thy Saviour revealed to thee, who fuffered the like, that he might know the better to succour thee; his unspeakable Love. For feeing it is fo, that he feeth fuch beauty, loveliness, and perfection in his beloved Spouse, as he expresseth (Canticles 4. throughout.) If he be so inflamed of her love, as is there expressed. he cannot (if he would) long absent himself from her, nor brook her absence from him. In the first fixth verses he admireth her several beauties; and in the seventh verse, least he should seem to have overlook'd any imperfection, he giveth a large commendation of the whole, and exempteth it from all imputation of Imperfection: Thou art all fair my Love, there is no spot in thee. Vers. 8. It followeth, Come with me my Spoule, &c. He must needs desire her company, in whom he feeth fuch excellent beauty and perfection. Further reasons he expresent of this his desire of her company, in the following verfes. In the 9th. Thou hast ravished my heart, my Sifter, my Spoule, thou hast ravished me of my heart, with one of thine eyes, with one chain of thy neck. How fair is thy Love, my Sifter, my Sponse? How much better is thy Love than

than Wine? and the smell of thine ointment than all spices? Thy lips, O my Spouse, drop as the hony comb; bony and milk are under thy tongue; and the smell of thy garments is like the smell of Lebenon. A Garden inclosed is my Sister, my Spouse; a spring shut up, a fountain sealed. Thy plants are an Orchard of Pomegranats, with pleasant fruits, Camphire, with Spikenard, &c. These are the amorous Courtships which thy most loving and lovely Saviour courteth, thee with. These and many more of like love and kindness he useth to thee to fatisfy thee of his love, and to gain thine. And having faid all that in love could be faid, and done all for thy love that could be done, unless it were the last Act of giving thee his hearts blood, suppose him thus speaking to thee immediately before his passion. And now my Sister my Spouse, what wilt thou have me fay, or do more? wilt thou have my hearts blood? If thou wilt, I am ready to give it thee. Methinks I see the Spouse astonished at this ravishing kindness, and grieving fore that her need is such that she must have her lovers hearts blood to heal her, the answereth thus; O Bleffed and most dear Lord, worthy of all love, and service, for this real expression of thy love, how can I entertain such excess of love but be inflamed with love to thee again? and if I am inflamed with love and defire of thee, how can I admit of this thy wonderful offer? the effusion of thy blood! And yet I must accept of this thy offer to cure those my greifs which otherwise are incurable. And so with tears she breaks off her speech, because her heart is broak? and she knoweth not

how to answer such high and reall expre ssion of love. But yet the Lord, (who is love) resteth not there, he doth for us above all that we are able to ask or think.

And seeing that thou must needs have his hearts blood to cure thee, or perish, he suffereth death, and inviteth thee to the suneral banquet, and there under the complexion of of noble wine presenteth thee with his hearts blood to drink, and under the complexion of bread presents thee his heart to eat. And now thou must needs feel thy self revived and healed with the heat and virtue of this heavenly food, and thou knowest thou hast ravished him of his heart, therefore maiest rejoyce in thy Beloved.

Ejaculations.

LORD, Since I cannot experience thy goodness and mercy in my deliverances, or thy faithfulness in keeping promise to them that trust in thee, hope in thee, call upon thee, delight in thee, and love thee, unless I first experience troubles, dangers, calamities, and the malice of my enemies and stery trials from which thy promise is to deliver us, to save us, and be with us in them: Then make me be contented to fall into these troubles and trials, the sire and the water of affliction, and let them not seem strange to me though never so siery. Neither let me be cast down, or dismayed, saint, or sorrow, as those that are without hope and have no promise of God to trust to.

LORD, Supply me with all suffering graces as well as doing graces, let me be strong and of

good cheer and undaunted, incouraging my self in the Lord, let me not be so cowardly and fearful, and base spirited, as to be down under afflictions. Let me remember thy loving kindnesses of old, that I may encourage my self with them. Thou hast delivered me, therefore let me trust that thou wilt still deliver me, and therefore let me bless thy name when thou shalt take away from me, remembring how freely thou gavest it to me,

LET the righteous be bold as a Lyon, and daunt their enemies so that they may never rise

up against them any more.

SINCE thou hast often given me clear and undoubted evidence of my Title to eternal life, and hast shewed me that the way by which I must pass thither is through many tribulations, make me willing to take the means with the end, and to go to Heaven by that way

as thou haft appointed to all Saints.

How can I imagin that thou hast exempted thy Servants from affliction, when thou hast said the contrary, and that Judgment must begin at the house of God, and that through many tribulations they must enter into the Kingdom of Heaven? and I know by my own experience, that it is good and beneficial to my soul that it should be so. Therefore I do not only submit to them, but chuse them, as Moses did. I chuse rather that Satan should prevail against me to impair my estate, or to cast me into prison (if thou wilt have it so) as thou hast foretold thy Saints that some of them shall be, Revel. 2. For their probation. That thereby I may be restrained from sin, and made

how to answer such high and reall expre ssion of love. But yet the Lord, (who is love) resteth not there, he doth for us above all that

we are able to ask or think.

And seeing that thou must needs have his hearts blood to cure thee, or perish, he suffereth death, and inviteth thee to the suneral banquet, and there under the complexion of of noble wine presenteth thee with his hearts blood to drink, and under the complexion of bread presents thee his heart to eat. And now thou must needs seel thy self revived and healed with the heat and virtue of this heavenly food, and thou knowest thou hast ravished him of his heart, therefore maiest rejoyce in thy Beloved.

Ejaculations.

LORD, Since I cannot experience thy goodness and mercy in my deliverances, or thy faithfulness in keeping promise to them that trust in thee, hope in thee, call upon thee, delight in thee, and love thee, unless I first experience troubles, dangers, calamities, and the malice of my enemies and stery trials from which thy promise is to deliver us, to save us, and be with us in them: Then make me be contented to fall into these troubles and trials, the fire and the water of affliction, and let them not seem strange to me though never so fiery. Neither let me be cast down, or dismayed, faint, or sorrow, as those that are without hope and have no promise of God to trust to.

LORD, Supply me with all suffering graces as well as doing graces, let me be strong and of

good

good cheer and undaunted, incouraging my self in the Lord, let me not be so cowardly and fearful, and base spirited, as to be down under afflictions. Let me remember thy loving kindnesses of old, that I may encourage my self with them. Thou hast delivered me, therefore let me trust that thou wilt still deliver me, and therefore let me bless thy name when thou shalt take away from me, remembring how freely thou gavest it to me,

LET the righteous be bold as a Lyon, and daunt their enemies so that they may never rise

up against them any more.

SINCE thou hast often given me clear and undoubted evidence of my Title to eternal life, and hast shewed me that the way by which I must pass thither is through many tribulations, make me willing to take the means with the end, and to go to Heaven by that way

as thou hast appointed to all Saints.

How can I imagin that thou hast exempted thy Servants from affliction, when thou hast said the contrary, and that Judgment must begin at the house of God, and that through many tribulations they must enter into the Kingdom of Heaven? and I know by my own experience, that it is good and beneficial to my soul that it should be so. Therefore I do not only submit to them, but chuse them, as Moses did. I chuse rather that Satan should prevail against me to impair my estate, or to cast me into prison (if thou wilt have it so) as thou hast foretold thy Saints that some of them shall be, Revel. 2. For their probation. That thereby I may be restrained from sin, and made

to walk humbly with my God, and closely, than that thou shouldst suffer me to fall into any sin, that should wound my conscience ever after.

LORD, If in our affliction we ftand to thee, we know thou wilt not leave us. But will ftand the by us, and fave us, and break all the snares of ungodly to pieces, therefore fear not worm faceb.

LORD, cause the uncessant lies and slanders with which the world afflicts thy people, that they serve to make their vertues more conspicuous, because thy promise is to make their righteousness as clear as the light, and their just dealing as the noon day, therefore do thou affert their righteousness, though for a while their enemies Eclipse them; yet let their bright shining break out like the Sun out of a Cloud and dazel the eyes of their enemies. and remember too thy promises, to root out those false tongues which slander them, and to stop the mouths of those that speak lies; and fince it is vileness that vilifies goodness, and baseness debaseth honour; let us contemne them, and let us look to the weight of glory which they work for us.

The Soliloguy.

O my soul, that thou couldst in this thy day see the things that belong to thy peace, that thou couldst have grace to lay hold on this season of Prayer, the time of thy affliction, seasonable both to thee to Pray, and to God to hear, and to implore his mercy with strong crys and tears, and give him no rest with thy Prayers who gives thee no rest with his Chastisments; as his hand is heavy upon thee day

and night, so let thine eyes be ever looking unto him from whom thy falvation must come. and let thy hands be ever lifted up to him, and always be mindful of his promife and word wherein he hath caused thee to put their trust, Saying call upon me in the time of trouble, and I will deliver thee. Let it be thy comfort in thy trouble to quicken thee in thy faintings. that thy hope may not faile, nor thy patience tire, nor thy Prayers cease, nor the holy fire of Zeal upon the Altar of thy heart go out. That fire that came down from Heaven, Divine love to him that made thee, and redeemed thee, and to his servants, and all that bear his Image. Let thy affections be fet on things above, and wait thou still on the Lord; hold fast on him, stay thy self on him, though with fonah thou shouldst be cast into the Sea, or with the 3 children into the fiery furnace; for his hand is not shortned that it cannot save; now say Lord look upon my affliction, and mifery, and forgive me all my fins; Lord pitty, and pardon, and heal our fouls; let not thy wrath wax hot against the people of thine inheritance whom thou hast redeemed. Let not thy jealousy burn like fire for ever. Lord remember thy loving kindness of old; wherefore hast thou made all men for naught? Lord all thy waves, and storms are gone over me, yet is my foul refolved not to go back from thee, nor to behave her felf frowardly in thy covenant, nor to charge God foolishly, still I will learn obedience by the things which I suffer; still will I make my Prayer unto God, and cease not, but increase them; and still will I make my confession before. him; still will I believe that my Redeemer liveth, and that I shall see him with these eyes though wormes consume my slesh; for I shall utterly faint unless I can still believe that I shall see the goodness of the Lord in the land of the living, and unless I can with patience tarry the Lords leisure, and still put my trust in the Lord, although he should seem to make me as his enemy, still will I bless God, though he should take away all my comforts, for I can enjoy none in the want of health, or inward grief of Soul,

Though my troubles and griefs are never fo many, I have Gods word that he will deliver my foul out of all, and he hath delivered me, and therefore will deliver me : afflictions shall not always rest upon the back of the righteous, in measure he will debate with them: the end of the righteous is peace. Bless the Lord O my Soul, if he hath spared thee nothing but thy life, and confess it to be his mercy that thou art not confumed, and that it is because his compassion fails not. And though he visit thy iniquity with rods, and thy fin with fcourges, yet it is his Fatherly mercy that he doth not utterly take his loving kindness from thee. That he thus bringeth thee to the fight of thy fins, and restraines thee from others.

Meditations, on several Scriptures of Zeal.

Rom. 10. 2. They have a Zeal of God, but not

according to knowledg.

Med. LORD, Teach me to bound and moderate all my affections, and duties, which I perform to thee, according to the rules which thy word hath laid down, lest I misserve thee as the Jewes did, and Saul, before he was converted, and instead of a reward procure a punishment. Teach me to labour first to know thy will, then to do it, and not to overdo it, as Peter, who would not have his feet only washed, but his head also. Let knowledg proportion my Zeal to thy will.

This teacheth me in repenting for my fins, not to forrow above measure, and so to avoid despair, concerning which sorrowing the Co-

rinthian was warned.

This teacheth me not to overdo any ceremo-

ny of worship.

It teacheth not to run out of one error into another, like Saballius, who out of Zeal against Arrius heresy consounded the Divine, and Humane Natures.

It teacheth that knowledg is better than

Zeal; fince that only makes Zeal good.

It teacheth us not to be unseasonable with our acts of Zeal and religious duties, but to observe fit times; so Abigal would not rebuke her husband when was drunk. So Paul condescended to the Jewes for peace sake to have Ti-

mothy Circumcifed.

There is a season to stand up against sin, and out of season it is not to be done; the works of our calling must be done in their time and the works of Religion in their time. Knowledge must direct us to the meanes as well as to the end; we must not do evil that good may come of it.

Though we cannot love God too much, and consequently cannot have too much zeal to God,

yet the love and zeal to God may be expressed in such actions as may most disobey God, and be disservice to him, as this of the Jews, and Pauls; when out of zeal he persecuted the Church; and that expressed by our Saviour, Whoever shall kill you, shall think he doth God good Service.

This zeal of the Jews is mentioned for their praise; the qualification of it (though not according to knowledge) was their unhappiness: many pretend zeal, when they seek their own interest, as Jehu did, and those late Sectaries

who ruined his Nation.

A Meditation upon hearing of a Sermon of Mr.

J. B. and discussing it with my self.

Eccles. 9. 10. What soever thy hand findeth to do, do it with thy might; for there is no work, nor labour, nor invention, in the Grave, whither thou goest, for trisles and idleness no time.

Meditt. That this is the time of doing our duty, the next life the time for reward. 2. The brevity of this Life, which is given us to prepare for Eternity. 9. That now, or never we must do it, we cannot re-call time; that which is pass'd will never be more, 2 Cor. 6.2. This is the accepted time, this is the day of Salvation. Life shall never be restored, 70b 13. If a Man dyeth, shall be live again? our ife is like the fighting of a Battle; we must now loose or win the Battle. And now we have offers of Grace, and

and now if we refuse Christ, we can never have him: after our Life is ended, the work we have omitted cannot be done, and our Life is but short: why then sit we as if we had no business? why do we not awake, and about our task? Do we look to have Preachers fent after us in the other World, to offer us that which we neglected and dispised in this World? or do we trust to, Orate pro animabus? While thou hast opportunity to do all thy work, that thy duty calls thee to do; fail not of it for want of a willing mind. First, Delay it not till to morrow: That which thou wouldst have forborn, thou wouldst have excused for the whole. It is nothing else but the wickedness of the Heart, Infidelity and doubting, that maketh us unresolute, and wavering, unstable, dull, flow of heart, and indisposed.

Do it with thy might, with vivacity, chearfully, willingly, strenuously, and speedily, as Phineas executed Gods command against the Adulterers: And for his reward, God gave to him, and to his seed after him; the everlasting Covenant of Peace, and the Priest-

hood.

It is a point of Vertue, Meekness, and Charity, to reprove them but gently; but those which are done to God must be reproved sharply, though it be to our nearest and dearest Relations; let not the sless that we should do it with forecast, care, and preparation.

That we should not do it slothfully, but with vigour, and diligence; hide not thy hand in thy bosom; the slothful, the simple, and the

ungodly are Brothers.

in all his purposes, saith St. James; Therefore walk closely with God, as one that is well refolved; not with weariness, and lookings back; A curse is pronounced on him that doth the Work of God negligently. Be stedsast, and unmoveable, always abounding in the work of the Lord; and have no fellowship with the unfruitful works of darkness.

---Pars multa natat modo recta capessens. Interdum pravis obnoxia. Hor.

Cantions explicatory.

Not to oppose good conduct and mature deliberation, because nothing requires Wisdom so much as the things of God: therefore it must be joyned with that might, vigour, and diligence here required. The treasures of Wisdom that dwell in Christ must be communicated to his Members.

2. The things of the World must be done with a sear of overdoing them, and in a manner as if we did them not; not with equal zeal and care with the things of God, not like Martha.

3. It is not a little vexatious violence that is required; but we must labour to get over the difficulties, that disturb the Soul; Temptations of Covetousness, Ambition, the golden Ball in the way, the cares of the World, &c.

4. To labour in these things which God calls to do, not what slesh ingages to do; but the works of our outward callings are here intended also, as Gen. 3.19. In the sweat of thy brow those

Malo

shalt eat thy bread, 2 Thess. 3. 10. He that will not work, let him not eat; success is the reward of diligence: And the promise is to the diligent, they meet with many unexpected opportunities. It should stir up Parents, and Mafters of Families to be serious in their Family duties, to waken them from their insensibility, drowfiness and floth: Let them reprove fin with indignation: Let not one word come from them jeftingly of God, nor any vain, wanton, or unsavoury discourse; but as it is, Deut. 11. 6,7,8. You must speak of the Word of God as you lie down, and as you rife up. It must be your discourse and table talk; such as by good education or estate, are advanced above others. And all Persons in Authority are admonished to be diligent in their duties, I Thess. 5. let us not fleep, as others, but watch. It should stir up them that are rich to give liberally and willingly. With-hold not good from them to whom it is due. To do good and to communicate, forget not, for it is a pleafing facrifice to God : It reproves lukewarmness, the Laodiceans fin.

Consider, how odious that is to God: because thou are neither hot nor cold, I will spew thee out of my Mouth. 'Tis not enough that thou are not against the ways of God; for the unprofitable Servant was cast into outward darkness; the barren sig-tree, whose time of Fruit was not come, was cursed. The unwise Virgins, who slept, and suffered their Lamps to go out, were shut out from coming in to the Bride-

groom.

Consider the Curse upon them that do the work of God negligently. A negligent Servant is hate-

hateful to God and man, but a diligent Servant shall share the Inheritance with the Sons, Pro. What delight can dull, lifeless service be to him whom we serve? Our service should be suited to the delight of him whom we serve. And

Our service should be to the honour of him whom we serve. But slothful, and lifeless service is to the dishonour of God, therefore he saith, Mal. 4. v. Offer it now to thy Governour, and

see whether he will accept it.

The fruit of Christs death, is the Zeal of good works, Titus 2. 11. 14. Who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people Zealous of good works. From

Thence it appeares that the note of Gods people is a Zeal of good works, namely the works of mercy, charity, and piety, They shall run and not be weary, walk-and not faint.

That obedience sway the conscience, that the ends, and aims be good, that we should ad-

vance piety to the utmost, and repress fin.

If we expect any benefit by our service, we must not do it negligently, but with Zeal; the more Zeal, the more comfort, and satisfaction, and the more will be our reward.

Zeal breaks through any restraints that would keep us from God. Though Michael scoffed, yet David would not leave off his dan-

cing before the Ark.

Consider how violent, and earnest carnal men are in the ways of sin, and shall they serve Satan better than God is served? wicked men are so active, and laborious, that they are said to draw iniquity with cart-ropes, they are not drawn drawn into fin, but draw fin; there is no lust but costs them some self-denial. Their pride must seel no cold; the worldly man incroaches not only upon the pleasures of his life by rising early, and going to bed late, but also defrauds himself of necessary comforts; they are wise in their generation, like the unjust steward.

If Ammon be fick for Tamar, shall not the Spoule be fick for Christ? shall they take more paines to undo themselves, than the Servants of

God to fave themselves?

Consider, that you have been violent in the ways of sin, and will you not do as much for God? Rom. 6. 19. I spake after the manner of men; as you have yeilded your selves Servants of sin, so now yeild your selves Servanss of Righteonsels unto holiness. So much as you have spent in and upon sin, 'tis but a modest proposal of the Apostle, that you would spend so much in the service of God. How can your conversion be right, when sin hath more of your heart than God? 2 Cor. 5. 13. If we be besides our selves it is for Christ; he had been mad against Christ; 'twas not unmeet if he seemed mad for Christ; your pace was surious, like Jehu's, for your beloved lusts, will you be slow for God?

Consider, It may be you set out late towards Godliness, therefore you must make the more haste; Let the time spent in your lusts be sufficient. All men set out too late; we are transgressors from the womb; God loved us before we were, from eternity, he loved us before we

loved him, or knew how to love him.

Consider what Christ hath suffered for us, his bloody agonies, and the sorrows of his Cross.

He is the Captain of our salvation, and we must follow him. He hath given us heaven as God gave Canaan, to the Israelites, but they were to force their way. The power of Satan is broken, but some relicts are lest for our exercise.

Confider the enemies of our fouls are violent. The Devil compasseth the earth, therefore we had need to ftand upon our guard; the enemy watcheth, and do you fleep? Whilest men flept the enemies fowed tares among their Corn. Whilest we are careless, the enemy prevails; when we make speed in our flight, the enemy hath no advantage. Whilest the Disciples were a fleep, Judas, and his Company, were watching. Small measure of grace must not content the professors of Christianity. Except your righteousness exceed the righteousness of the Scribes and Pharisees ye Shall in no wife enter into the Kingdom of Heaven. A temporary believer goeth far, but a true believer must go farther.

Consider that all things in Religion are high, and call for more than ordinary from us. There are great obligations upon us. He had no greater gift to give us, than his only Son. He could do no more for us, then he did, in his agonies, and sufferings, and laying down his life, undergoing that intollerable pain that made him cry out, My God, my God, why hast thou for-saken me? So that in love God hath gone to the uttermost for us, in his power he hath not so: every mercy received obligeth us to do more than we have done, the supplies of the Spirit of God which come in upon us, and help our

more than we have done. The supplys of the Spirit of God which come in upon us, and help our infirmities oblige us. The heathen, some of them have gone fo far by the light of nature, that because they could not mortify their lusts, they have put out their eyes, this they did without those helps which we have. Christ Jefus a person of the God head meriting our salvation, and interceding for us. The Spirit helping us to work out our falvation; and the holy precepts of the law of God which is pure, converting the foul, Pfal. 19.19. Pfal. 119. The law of the Lord is exceeding broad. It is another obligation that we have a hope exceeding all that we can imagine, 2 Cor.4.16. We have a far more exceeding, and eternal weight of glory laid up for us.

Besides these obligations, the dreadful threats might make us earnest in the works of religion, which if a man do but think of it, causeth hor-

rour:

Consider the danger of coldness in dutys, if we don't go forward, we go back, like those that

row against the stream.

Before we lose our first works we lose our Love; first men grow careless, then off goes religion and the service of God. Some that are high in professing are cold in practice. To provoake one another to love and good works is a good contention; for solemn piety we cannot do too much: In sin every thing is too much, in grace nothing enough, in particular exercises there may be too much in the love of God, there can be no excess; many come short, I com.

2. 9. They come short of the glory of God, 2 Peter 1. 11. We are to labour that an analysis.

dant entrance may be given us into the King-

dom of Christ Jesus.

Consider if your heart is dead, and cold, you loose the comfort of Christian priviledges and duties, a dead Christian is as none, A change without life is but a morral reformation. That is true conversion where we are not meetly changed, but quickned by a new principal of life, heathens have been changed from profaness to a morral life. I am come saith Christ that you may have life, and that you may have it more abundantly. All the true members of Christ are living stones in that building whereof he is the corner stone. our Hope is but a fancy if we be dead, and slugish, I Per. 1.7. It is called a lively Hope, and our life a living by faith.

Gonsider the burning Zeal of the antient Servants of God, Psal. 119. My soul breaketh out for the servent desire that it hath always to the commandments. My soul is a thirst for God, Psal. 4. As the hart panteth after the water-brooks, so longeth my soul after thee O God, Psal. 16. 3. O God thou art my God early will I seek thee, My soul thirsteth for thee, my slesh longeth after thee. And Psal. 119. Do I not hate them that hate thee? and am I not vexed with them that rise up against thee? yea I hate them with a perfect hatred as though they were my enimies. So Righteous Lot was vexed with the unclean conversation of the wicked; others loved

not their lives unto death.

The Kingdom of Heaven suffers violence and the violent take it by force, facobs wrest-ling; with God prevailed.

Biotion

It is one of the characters of those that are Redeemed, as it is said in the Epist. of St.

That he may purchase to himself a peculiar people Zealous of good works. Strive to enter in at the strait gate. Many lets we find.

Be not weary of well doing. But the further we run in this race, the fresher we are, and like bodies tending to their center, Velocius in sine quam in principio, So the Righteous bring forth more fruit in their latter end. When Christians shew their servour of Spirit in the service of God, it is but a scandal to religion to say they are young converts.

The hypocrite desireth no more but what may be sufficient to serve his turne, but the true Christian desires to grow in grace, and to abound in the work of the Lord, and is grie-

ved that his graces are not perfect.

By this we imitate Christ, for it is said of him, The Zeal of Gods house bath eaten him up. It was his love to Godwhich caused such Zeal; so Davids love made his eyes gush out with water to behold fin.

Our Blessed Saviour wrought out our salvation by agonies. And we are commanded to work out our own salvation with sear, and trembling. And all the duties of religion are wrought with Agonies, striving, and Zeal. First our faith is to be strived for, Philip. 1. 17. our addition of the six and said, Striving togetheir in prayer. And this is that circumstance that makes it prevail. The effectual servent prayer of the righteous availeth much. The whole Stadium of the Christian life is to be tun; that

motion is the most violent in nature.

The whole life of a Christian is a continual fighting of a battle, wherein we put forth all our strength: That gives no time for Diversions; and but very little for necessary refreshings, with food, and sleep. All our service we do to God, must be with a fervent Spirit: If this fire goeth out, our services are dull, flat, and liveless.

t

1

h

P

n

C

f

I

d

This

(For where there is life, there is heat) the maxim holds as well in things of Grace, as in things of Nature; therefore if thou wouldest not offer a facrifice without a heart, so oughtest thou to beware of dulness, and coldness in Du-

ties, and Graces, devil of mot

Enemies to get any advantage against thee, thou must be watchful. And that thou maist fight against them, and subdue, and conquer thy corruptions, thou must put forth all thy strength, and all little enough, when we wrestle not against Flesh and Blood, but against Principalities and Powers, and Spiritual Wickednesses in High

And although we do thus fight, and put forth all our power, and watch against these enemies that they get no advantage, and redeem the time from our worldly business, diversions and recreations; Yet we shall find our selves so hardly beset at all times, and too easie to be overcome; unless we look to Jesus Christ the Authour and Finisher of our Faith for his succour, through whose affistance we become more than Conquerours; who is both able and willing, to succour his that are tempted.

This looking to Christ, is to set him before us to imitate, and call upon him in time of Temptation with servent Prayer, as before is mentioned; and to wait upon him for strength: as the eyes of a Maid are unto the hands of her Mistris, so our eyes wait upon thee, until thou have mercy upon us. And so doing, we shall find that he is our strength, and present help in trouble, and know how his strength is persected in weakness.

He that faith, he is not able of himself to overcome his Spiritual enemies, therefore will not put forth all his power, and use all these means, he is content to be led Captive by

them.

What is it will make thee earnest and servent?

Confider,

What it is that lyes at the stake, what thou strivest to save, and searest to lose? Is it a small and light matter, or is it a thing of more value to thee, than the whole World? Thy Immortal Soul, and the Eternal welfare thereof? This thou strivest for.

Who doth not strive and struggle to save his Life, when in danger? much more then must we strive for the saving of our Eternal Life. What perils, and labours do Men undergo by Land and Sea, to get a livelihood for their bodies, though they know not how short a time they may live to enjoy it, and frequently lose their precious lives, in the acquisition of the sustenance of their Lives: But how sew venture so far for the Eternal sustenance of their Soul, or labour so hard, or undergo such difficulties to solace or save their immortal Soul? How

readily doth the Sea-beaten Merchant toffed with the Winds and Waves of the Raging Sea, throw haftily over-board all his precious fubstance gotten with great labour and peril of Life, to fave his short uncertain Life? And wisely too. But much more wise is he that throweth away his perishing goods, his life, and all; to fave his Immortal Soul, and his Eternal Life, and well-being. He that is the only wise hath told us, that we must sell all to purchase Heaven; that we must cut off our right hand, and pull out our right Eve, if they offend us; that he that will not forfake Father and Mother, Wife and Children, and life it felf for him, is not worthy of him; he that will fave his Life shall lose it. Lord God, we will meditate in thy precepts, and have respect unto thy ways; delight in thy Statutes; rejoyce in the way of thy Testimonies, and take counsel of them. But quicken thou us according to thy Word, Pf. 119. 14,15,16,25, that we may not faint nor be weary. Be wife then, O my Soul, for thy great interest; thy main chance, to save that with the expence and loss of thy perishing momentary concerns, and to bestow thy pains and industry upon this. And let the Children of Life learn this Wisdom of the Children of the World, for our most wise Authour of our Salvation hath taught them forodo. Do thou fly fin, as they fly poverty and shame; seek understanding and the knowledge of God, as the World feek Silver, and fearch for her as they search for hid Treasures, Then Shalt thou understand the fear of the Lord, and find the knowledge of God, Prov. 2.4.9. Let it not suffice thec

thee to feek him by night in thy bed, whom thy Soul defireth. But rife, and go about the City, enquire for him of the Watchmen, and of all that can probably make any discoveries of him; charge them if they find him to manifest him to thee; cry after knowledge, lift up thy voice for understanding; as well in thy private prayers to God, as in thy eager pursuit after it, in fuch places as it is to be found in. Where thou fowest sparingly, thou dost make expectation of reaping sparingly, or else thou may'ft be ashamed of thy sparing. But a far more fordid, and shameful thing it is to be foaring of thy cost, and pains; when thou fowest for Glory, Immortality, and Eternal Life; and hast God and Jesus Christ engaged for thy fa-tisfaction. Thou needest not to sear to part with all thou hast to purchase this precious Pearl that is invaluable; the Kingdom of Heaven, and the Crown of Righteousness that never fadeth, fince there is no hazard of fpoliation; nor any of Anticipation, or prevention, or for uncertainty; as St. Paul argues on his own behalf, touching his running, fighting, and striving; for all that use the same means must artain it certainly. Be zealous against sin as he was, that vexed his Soul with the unclean conversation of the wicked; but beware of zeal for God against God; such as Pauls was before his conversion.

If every vertuous action affordeth fatisfaction to him that atchieveth it; then the more strenuous he is in doing it, the more perfect it will be, and the more satisfaction it will yield. Lord let this cure the Green-sickness of my Soul.

R 4

Meditat. Pfal. 34. 4. I sought the Lord and be heard me, and delivered me out of all my fear.

A preparatory Ejaculation.

Lord, if Christ fesus our head, (thy dear Son) suffer with us; then deliver us we beseech thee for Christ's sake, for why should he be afflicted?

A Prayer.

In extremity of sickness, and peril of Death.

O thou that art the Father of the fatherless; the comfort of the comfortless; the helper in all needs; the healer of all sickness; the succourer in all wants; the ease in all pains; the calm in all storms; the composer of all perturbations; the asswaper of all grief; the deliverer from all dangers; the resuge from all sears: stand by me now and save me, as thou hast promised; and let me see Heaven opened to receive me, and the Angels ready to convey my Soul into Abraham's bosom.

And thou bleffed Jesus who are mighty to save, and hast finished the work of our Redemption alone, and subdued all our enemies; draw night ous in the time of our sickness; when Man's help is vain, when our bodily pains are so many, and great in every part of our body, that no part can relieve the other. The mind being altogether unable to six upon any inward solace whereby to sustain, and bear up it self; put forth thy Almighty power to succour me; be my comforter, and conquer death

death for me, and keep away Satan and all his Temptations.

A Meditation upon peril of Death.

If Crassus when taken prisoner by Cyprus, and sentenced to be burned, upon the instant when he expected his execution, was exceedingly rejoyced, by calling to mind the wise sayings of Solon, and was willing to die: Shall not I much more rejoyce in death, and be willing to change this unconstant transitory life for the joyes of Heaven, when I call to mind the comfortable words of my Saviour, and the never-fading joy which he hath assured me of in the world to come?

Med. 2. LORD, I have had fuch a great delight in the sweet conversation of some of thy Saints and Servants departed this life, that I have desired to be dissolved, that I might be with them; shall I not much more desire to be dissolved to be with Christ the Lord, whose sweetness infinitely surpasseth the Sons of men.

Meditations in my sickness.

Med. 1. Dost thou pass the tedious nights of thy sickness in restlesses, and Dolours; Let it not greatly trouble thee, if thou spendest those restless hours in holy Meditation; for those Meditations are a sweet savour to God, and service wherein he delighteth, and God draweth nigh to thee to instruct, and teach thee in his ways, and thou drawest nigh to God, to

learn his righteous Judgements, and to delight thy Soul in him. And better it is that thou shouldest want thy rest, than God to be without such services, or thou without thy Spiritual comfort.

Med 2. As every step of our journy to Heaven is beset with Temptation, so it is with tribulation of necessary consequence, therefore expect it, and not halcion days of tranquility; the expectation of them will make them more

easy to be born.

Med. 3. If thy temporal losses are the cause of inward, and spiritual gaines, and improvements to thee in thy graces, and thou hast found them so formerly, then are they still no cause of grief. And do thou O Lord make thy Servant amends for the want of temporal comforts with the affluence of Spiritual.

Med. 4. If the time of fickness, or Affliction be the time and season of the comforts of the comforts of the Holy Ghost, and not prospetiry. This is to be chosen and embraced rather than that. Moses made this choice. And thy allurements to the contrary cannot be compared to

his which he dispised.

Med. 5. All Afflictions are either from God or for God; if from God, they are the chastisements of a merciful Father for our good; if for God, they are our glory, Philip. 1. 29. For anto you it is given in the behalf of Christ not only to believe in him, but also to suffer for his sake.

Consider then that they work for us, not against us; and what they work for, Kar is see for in eight with the see of the eternal glory.

which

which they work for us, nor any hyperbole upon hyperbole; for being borne with love, and child-like submission, they endear us more to God, and kindle and inflame his love towards us.

Confider them in themselves, they are but light, and for a moment, for before, v. 8. He faith, We are troubled on every fide perplexed, v. 9. Performed, caft down, yet neither diftreffed nor in dispare, nor forsaken, nor destroyed, which words fully express both their heaviness, and their lightness, and concludes with their lightness. And he makes a double end, or final cause of these Afflictions, grace, and glory, for in the next verse, v. 10. He saith, Always bearing abeut in our body the dying of the Lord fefus, that the life also of fesus might be manifest in our bodys, with which agreeth that, Rom, 8. Nevertheless afterwards they yeild the peaceable fruits of righteousness to them that are exercifed thereby.

Wouldst thou have the life of Jesus manifest in thy body? or Jesus Christ to live in thy soul? then be content with Afflictions, sickness, and paines continually; or wouldst thou have an hyperbole on hyperbole of glory, then embrace the Cross, which worketh it for us, and love God afflicting thee. Wouldst thou have eternity of Blessedness hereafter, then be content to be fitted and prepared for the injoyment of it, by a moments misery; if thou desirest

these ends, use those meanes.

Med. 6. The Lord hath said it in his word, that the voice of joy, and thanksgiving is in the dwelling of the righteous; heaviness may endure for a night, but joy cometh in the morning.

He faith he creates I frael a rejoycing. Trust thou then in the Lord O my foul that thy grief shall not always last. That the Rod of the wicked shall not always rest on thy back. That he bath not forgotten to be gracious to thee. Thou hast found by thine own experience, the truth of these gracious dealings of God, and mayst break out into praises of his goodness, with the words of the Prophet, Isaiah 25. O Lord, thou art my God, I will exalt thee, I will praise thy name; for thou hast done wonderful things, thy counsels of old are faithfulness and truth, v. 4. Thou hast been a strength to the poor, a strength to the needy in his destress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall. Therefore according to thy loving kindness of old, now O Lord in the midst of thy wrath remember mercy.

ther chastneth not? let me see the love of a Father in thy chastisements that it is the cup which my Father giveth, that it is thy loving correction, as David calls it, Pfal. That it is but when need requires. That it is less than I deserve, that it is that I should not perish with the World; That thou dost not afflict nor grieve me willingly; but as unwillingly as a Father his Son in whom he delighteth; 'tis affliction to himself. That thou layest no more upon me than thou wilt enable me to bear.

That in all my afflictions, Christ suffers with me, and he that touches me, touches also the Apple of his eye; that when the Lord afflicts me with one hand, he supports me with the other. That he corrects me not in wrath.

That fury is not in him. That his wrath en-

dureth but a moment,

That he will save the afflicted people, Pfal. 18. 27. That it is an undoubted evidence to me of my Adoption, and filiation. And that it shall work in my soul Patience, Humility meekness, and all other peaceable fruit of righteousness in this life, and an unspeakable weight of eternal glory hereafter. That as a Father pitieth his children, southe Lord pitieth me.

If this I be affured of, I shall count afflictions matter of joy and rejoycing; for as I defire the ends, grace and glory, I must embrace the means that God useth to subdue my iniquities; and to teach me obedience, and make me bet-

ter, and account it loving correction.

Med. 8. If I would attain the end, I must be contented with the trouble and difficulty of the means. Heaven is purchased at no less a rate than All for it: Whatever is dear unto thee as thy right eye, in this thou must deny thy self. Haft thou tryed and found the difficulty of mortification, forfaking of the world, and felf-denial? and of thy felf thou art not able to attain to them, to conquer thy passions, viz. thy anger, by an invincible patience; thy revenge, and malice, by doing good for evil, and by fubmission to him who hath said, Vengeance is mine; or else thy coverous mind of possessing much. and trufting to the multitude of thy riches; or else the lufts of thy flesh, and youth, pride, or vain-glory, love of pleasure, and ease, and indulging thy felf.

What thou findest thou art not able of thy self to do, those acts of mortification thou hast

prayed

prayed to God to inable thee to do, viz. that these messengers of Satan that buffet thee may

depart from thee.

The Lord by his visitations and afflictions takes away the strength of thy corruptions, weakens them, and brings them under, and so doth that for thee, which thou were not able to do thy self; thou hast cause to say with holy David, Pfal. 119. It is good for me that I have been afflitted, that I might learn the judgments of thy mouth; whereas, before I was afflitted I went astray. Then thou hast cause to rejoyce also, as the Apostle St. James bids the Brother of a high degree rejoyce when he is brought low.

It may be thou hadft need of subduing, and keeping under thy body, and instead thereof, hast been rather inclined to pamper it, seeding to the full, and hast waxed far, and kicked. The Lord, out of his mercy to thee hath sent afflictions to purge thee, and heale thee, and to keep under thy body, that thou shouldst subdue thy corruption and lusts which are ready to break out, do what thou canst by mortification, self denial, fasting, abstinance, and prayer, which dutys thou hast been unwilling to undergo, or at least in such fort, and measure as

the Gospel requireth.

Thou must not only be constent to use and undergo the means, but if thou wilt have grace and glory, thou must pray for the means also, and defire it.

nd odw mid er seillim

Thou knowest that visitations and loving corrections are those means which thy heavenly Father is forced to use to reclaim those that go aftray. aftray, and to improve those that are weak-

Thou knowest many of thy graces are weak, and want improvement; thou prayest to him to sulfil his promises of helping and strengthening his that are weak; if so, thou must pray for these means which he hath appointed, and take up thy Cross that thou mayest be able to sol-

low thy Saviour.

Med. 9. Thou knowest the Discipline which God useth to his prodigal and unduriful children; If they forfake his waies, he vifits their iniquities with rods, and their fins with fcourges, though he doth not utterly take his loving kindness from them. We read not of any of the Saints of God, who went unpunished for their fins. 70b cryed out, that God made him possess the fins of his youth. David's fins took fuch hold upon him that he was not able to look up, he was even confumed by means of Gods heavy hand; there was no health in his flesh, nor rest in his bones, by reason of his fin. Pfal. 38.3. Then he confessed his wickedness and was forry for his fins, and they were ever in his fight when the rod was upon him, v. 17,18.

Though we also believe our selves to be the Garden of God, we too must be content sometimes, to endure the pruning hook; that our superfluous, and dead branches may be cut off.

And that the cold North wind, and tempestuous South wind arise, and blow upon us, that our spices may flow out, and our Beloved may

ear his pleasant fruits, Cant. 4. 15, 16.

Med. 10. Examine thy felf whether thy heart be not more tender of offending God in the time of thy affliction, than it is in

the time of prosperity, and whether thou findest thy self so well disposed for works of piety, and charity in the time of thy prosperity when the world smileth on thee, as thou art in the times of thy Visitation.

If so thou findest, and that thou desirest to

reap those fruits of righteonfiels.

Theu must then endure to have the fallow

fields of thy heart brake up.

Meditat. 11. The many temptations that a Christian encounters in his heavenly race, are not to be numbered, or expressed. It is so large a field, that I might sooner lose my self

in it, than make a full furvey of it.

Yet to help a little, that we may know what to expect, and prepare for, we may Meditate of the terms which are used to describe, and express them, as namely that it is called a warfare, a wrestling against principalities, a runing a race, a Pilgrimage, a sojurning here, taking up the Gross, the yoak of Christ, bearing a burthen, labour of love, working in the vinyard, a passing through the vail of Baca, a strait Gate, a narow way. That he that will venter for it must sell all to purchase it, also they are described by preparations for war, and for building.

We must seriously weigh, and consider of these difficulties, least we fall upon the like absurdaties as those do who undertake building, or warfare (instanced by our Saviour) without due calculations of the charge with their own abilities, and thereby are forced to desist from their work shamefully with the loss

of all their charge, and estates.

Med. 124

Med. 12. God is pleased to exercise the graces of his Servants by various forts of afflictions; this affliction in the body by sickness seems the greatest; therefore Satan moved the Lord to smite fob in his body, after he had afflicted him, in the loss of his Estate and Children; and for all that fob retained his integrity still; yet the malice of the subtle Tempter surmised; That if God would put forth his hand, and touch his bone, and his sless, he would curse God to his Face: thereupon God put him into Satan's hand, to do with him what he

would, only faving his Life. mon

The enemy of Mankind having obtained this liberty, who but a Devil can imagine the cruelty by him used to this poor Man, in every part of his body? certainly all the torments that he could inflict, he did inflict them; he thus being afflicted, and with the noisomeness of his forest driven from the fociety of Men; loathing himfelf, and loathed of all Men; ferting himfelf down among the Ashes, and fcraping the filth from his body with a Potskerd. Satan then infinuates his Temptation by an instrument, of all that can be imagined most prevalent, his Wife, the thus bespeaks him: Dost thou fill retain thine integrity? Curfe God and dye. But what success doth he get ? not such as he had when he made use of the same subtility against onr first Parent, uxorious Adam, but the contrary, a repulse; as course and severe; as the motion was abfurd, and impious: but yet then after feven days filence and confernation of himfelf, and Friends ? he curled the time of his Birth, and Conception; because they gave life

life to him with fo much mifery. Health being (in the Judgement of wife Men) the choicest lewel that God hath to bestow on mankind in this Life: the loss of that, depriving us of all other Earthly bleffings, and comforts; of Food, Raiment, Wealth, Honour, the Light of the Sun, Wife, Children, Friends and Relations, and of the enjoyment of our selves, it must consequently be the very greatest affliction. This being added to the other two; namely, the loss of all his substance, which might have relieved his distressed condition, and defended him from the contempt of the base people, and that other loss of his beloved offspring, that were formerly his solaces, and might now have flood by him, and ministred to him, when all others had forfaken him, filled the bitter cup of his affliction, yet in all this did not fob fin ; he retained his Integrity, and disproved Satan's Objection; that he ser--ved God for the gifts, and benefits he enjoyed. If this should be thy condition; resolve thou to trust in him, though he should kill thee, and wait till thy change come. And though he hath left thee nothing for which thou mayest be obliged; yet bless him, and remember, that he that took thy comforts from thee, is the same who gave them to thee, and he may do what he will with his own; and as thou art his creature thou owest submission to him, and to do him all the sevice thou canst, and having done all, yet canft not pretend the least merit.

Besides which thou expectest eternal recom-

pence for all thou doest or sufferest.

Med. 13. God had but one Son without fin,

but never a on without suffering; since that thou canst not escape afflictions, resolve with thy felf to wade through them with as little loss as thou maiest, and prefer the temporal loss, though never so great, to avoid the eternal loss bearing in thy body, 2 Cor. 4. Alwaies the dying of the Lord Jesus, that the life of

Jesus may be manifest in thy self.

mifed, but with trouble.

Med. 14. If thou wilt have the things of the world, thou must take them with their charges, and burthens; Transit cum onere Terra. So must thou take Heaven also with the charge and burthen, through many tribulations thou must enter into it. Great must be thy troubles, if thou be righteous. If thou forfake Father, Mother, Wife, Children, Houses, and Land, for Christs sake, the hundred fold reward is pro-

Compare then (O my Soul) the immence feries of thy own Afflictions of bodily ficknesses, and infirmities, also thy inward perturbations of mind, with these Scriptures which have foretold thee of them; compare them also with the Afflictions of other Saints, David, 70b, the three Children, Abraham, Isaac, and facob, all the Patriarks, Prophets and Apostles, and the head of us, and them our bleffed Lord and Saviour, and be thou contented to fuffer with him and them; the Servant is not above his Master, if they do these things in a green Tree what will they do to the dry?&c.

joyed her, 1/1, 63. Or now they repay this the Lord. And fine fordily, nor that to is Get en alette that God bath given them bes

The preface to the following Meditation.

Having confidered Gods people in their adverse and melancholly state of suffering intend a while (my soul) the issue, end and success, for thus they are contemned in the eye of the world, and their life looked upon as madness, for the world knows not that they have a better, and more enduring substance in Heaven, Heb. 10. 34. It knows not that these Afflictions work for them a more exceeding and eternal weight

of glory

It knows not that they are sent to make them partakers of his Holiness, nor seeth the munition of rocks about them; they know not the supports that they have in their sufferings, from Jesus Christ, and the holy Ghost, nor the Joy proceeding from the exercising, and improving their Faith, Patience, and other Graces; nor the carresses, and embraces between Christ, and his Spouse; and although they may read his Love-letters to her, yet they do not understand the hope which she hath by the comfort of the Scriptures. And though they see them meet at the Ordinances, they know not how that God makes them joyful in the house of prayer, Isa. 56. 7. Psat. 69. How they are satisfied with the pleasure of Gods house.

How their fouls are fatisfied, as with marrow, and fatness, when they praise God with joyful lips, Pfal. 63. Or how they rejoyce in the Lord. And sing for joy, nor that it is their priviledge that God hath given them his statutes, and his laws. Nor how it is a privi-

ledge

ledge to fuffer for Christ and not to be difmayed, while they have God for their shield, Prov. 30. And because they know not of their joys, and comforts, they like not their waies, nor chase their portion; because they are led by their fenses, and this life is lived by, faith, and not by fight. And the God of this world hath blinded their eyes, that the light of the glorious Gospel of Christ might not shine unto them. Audo it I shaw

Our Saviour tells his Apostles, that they are the light of the world, their fucceffours, who preach to us. should shew us fully the sweets, pleafantness, comfort, safety and profitableness of Religion, and draw us with the cords of love, as Christ leads his Spouse into the banqueting-house, into the garden of Nuts, and allures her with all manner of follaces and court-Thips, Cant. 7. 13. At our gates are all manner of pleasent fruits, new, and old, which I have laid up for thee, O my Love; fo ought Pastors to inculcate these priviledges of GodsChildren as Gods word doth, 54. of Isaiah at large. And our bleffed Saviour in the 6. of St. Matth. where he sheweth Gods paternal care over men, to ease them of care, that they may intend the matters of their eternal salvation. And largly inculcates Gods love to them, and his own love. It is a sease then I was now found and Ja manifestor of the ten Go to And Fint 59. As gorfout

with properties I willer, and he will great the willar S 3 Fides

be in the Line, Our bleffed Saviour retringen the truth of this Albertion, John r. L. 1922, I

trees,

Fides Exultans

Meditations of that Incomparable Priviledg which Gods Children only can have.

The joy in the Holy Ghoft.

Motto, The voice of joy and thanksgive-

ing is in the dwellings of the righteous.

The holy Scripture is very full of proofs to make it out that they have this priviledg, Rom. 14: 17. The Kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghoft, Gal. 5. 22. The fruit of the Spirit is love, joy, peace, &c. I Thef. 1. 6. Having received the word in much affliction and with joy of the Holy Ghoft, 2 Cor. 7. 4. I am exceeding joyfull in all our afflictions. I am filled with comfort, Pfal. C. II. Let all thofe that put their trust in thee rejoyce; Let them ever shout for joy, because thou defendest bem. Let them alfo that love thy Name be joyful in thee, Pfal. 97. v. 12. Rejoyce in the Lord O ye Righteom, Acts. Repent and be baptifed every one of you, for the remission of your sins, and you shall receive the gift of the Holy Ghoft. And Pfal. 59. My joy Shall be in the Lord. Our bleffed Saviour testifieth the truth of this Assertion, John 14. 16, 17. I will pray the Father, and he shall give you another Comforter, whom the world cannot receive, because it feeth him not, neither knoweth him, but ye know bim,

him, because he dwelleth with you, and shall be in you. Comfort gives joy. The natural man receiveth not the things of the Spirit. Besides the Authorities cited, and many more, which might be cited. It is evidenced by reason, that the Saints have such a priviledge. The first Reason to prove it may be this; That the chief object of their defire is grace, Pfal. 42. As the Hart panteth, &c. Pfal. 63. From whence I argue, That the defire accomplished is sweet to the foul, Prov. 13. 19. And their desire Shall be accomplished, Prov. 20. 24. The desire of the Righteom Shall be granted, Pfal. 145. 19. He will fulfil the desire of them that fear him. Now that the object which is chief in their defires is grace, is proved by Pfal. 26. 8. The defire of our fouls is to thy Name. And Pfal. 119.97. Ob how I love thy Law! all the day long is my meditation therein. Defire is the act, Love the passion from which it proceeds, Psal. 1. 2. His delight is in the Law of the Lord. Delight is the enjoyment of that which is loved and defired. Fruition or enjoyment is joy. So the holy Spouse accompts it, Cant. 1. 2. Let him kiss me with the kiffes of his mouth for his love is better then wine. The Holy Gost doth, and will work these defired graces in their fouls, and Christ will returne reciprocal love, and carrelles to his Spouse, and the fulness of joy, and will come in and, sup with him that opens to him, Revel. 3. 20. Then the foul injoyes her felf, when the fits under his shadow with delight Can. It is fatisfied as with marrow and fatness, Pfat. 63.

Another Argument to prove it may be a Congruo. Little 1

Congrue. It well became the goodness of fo good, and gracious a Soveraign, when according to his Kingly office he put the yoak upon the necks of his Subjects to facilitate the yoak. and fweeten the lives of his faithful Subjects in the greatest measure, when his goodness was fuch that he laid down his life for them. John 10.11. I am the good shepherd, the good shepherd layeth down his life for the Sheep. He draws them to obedience by love, the gratest that can be imagined; he promiseth them rewards, greater than could be conceived. Eve hath not feen, nor ear heard, neither hath it entered into the heart of man, what the Lord bath prepared for them that ferve him. And to facilitate their obedience, gives them the holy Spirit to help their infirmities. And fends him for a comforter to relieve, and comfort them when they are afflicted, oppressed, or destitute of comfort in the world, which he forefaw they would be, therefore promifed to fend it, and his Truth will not fuffer him to fail; fo that when their afflictions do abound, their confolations do much more abound: And when their outward man doth decay, their inward man is renewed day by day; that makes amends for what their outward man fuffers, with the certainty of their hope begotten and strengthened in them by the Holy Ghost; That our vile bodies shall one day be made like to his glorious body: That when this earthly Tabernacle is diffolved, we have a building not made with hands, but evernal in the Heavens; which hopes the Holy Ghoft doth affure to us, and thus gives us joy unfpeakable. This priviledge, and many other, Christ Jesus

hath

hath purchased for; and given to his people, to oblige and endear them, that they should be a willing people, 2 Tim. 5.2. By whom we have access through faith unto this grace wherein we stand, and rejoyce in the hope of the glory of God, Ephos. 3. 12. In whom we have boldness and access with considence to the Throne of grace, Gal. 2. v. 20. The life which I now live, I live by the faith in the Son of God. He is the Author of our salvation, and of all the priviledges we enjoy, because, to as many as receive him, he gives the priviledge to become the Sons of God; and that entiltes them to all priviledges.

Another Argument may be fetched a causis: for as there are pleasures, and comforts, desires, and enjoyments natural, causing the joy natural, fo are there found pleasures, comforts, defires, and enjoyments supernatural, undependent, separate, and removed from the natural, and had and injoyed meerly, and only in the privation of those (according to that of the Apostle) when we have no comfort in the world, then we have most in duty. As having nothing yet poffeffing all things; which joy is fully described by the Prophet Habakkuk, c. 3. Though the Figtree should not blossom, neither should fruits be in the Vines; though the labour of the Olive should fail, &c. yet he would rejoyce in the Lord: And it is promifed by our bleffed Lord and Saviour, fob. 10. My joy shall no man take from you. Which the bleffed Martyrs in the Epiftle to the Hebrews found true, when they took joyfully the spoiling of their goods, and would not accept deliverance. Christ calls it his joy, partly because he is the Author of it, and doth give

position to the joys of the world, which proceeds from worldly causes; and because the world cannot take it away, no more than it can give it; for afflictions and persecutions cannot take it away; therefore it is said, Heb. 10. To you it is given to suffer; that is, with joy, and patience, and content, for otherwise it were no gift.

Another argument to prove this priviledg is from the Identity of the principles of the new nature of the Regenerate man, which is the Spirit. These that are such are lead by the Spirit, which is in them; they live after the Spirit, they are in the Spirit. The Spirit of grace. and of glory refteth upon them, and being Spiritual, they are delighted with, and favour the things of the Spirit only, & Spiritus fanctus exhilerat sui participes, he quickens, and stirs up those graces that are in them, and replenishes them with the dew of Heaven, without which continual supply our graces would fail, Zach.4. The two Olive Trees emptied themselves by golden Pipes into the Lamps. Mortification, and Vivification, and all graces are wrought in us by the Spirit. John 4. The water that I shall give him, Shall be a well of water springing up to eternal life. Rom. 8. 22. If ye by the Spirit do mortifie the deeds of the body, ye Shall live, I Pet. 1. 22. Since ye have purified your fouls in obeying the truth, through the Spirit, being born again, &c. Both the Will and the Deed are from him, helping our infirmities. That which is their meat and drink, which they hunger and thirst for and live upon their Pabulum Animarum, must be for qualified, as to refresh, strengthen, delight, and comfort, and so it doth.

This priviledge will be further made out by the effects thereof, which the Heavenly foul doth injoy, therefore it is proper to fearch out in what particulars the Holy Ghoft doth rejoyce, and make joyful the believing foul; the particulars are contained under three heads; First in their duties performed, the Holy Spipit doth exhilerate the fouls of the faithful people of God; this head containeth both active, and passive duties, whereby they do exert and put forth their graces, in doing and fuffering the good will of God. For duties well performed are their injoyments, because they do find the affiftance of the Holy Spirit inabling them in the performance of them, when they find themselves insufficient, and indisposed; and this is matter of joy, and comfort to them, because they have peformed by the Spirits asfistance the work of prayer, and praising God, according to his will, and they are confident that they shall enjoy that blessed priviledg which Christ hath purchased for them, by his blood, viz. confidence in their access to the Throne of Grace, and affurance that they shall receive their petitions through the merit of his bloody passion and intercession. And as every degree of fin, if but a finful, or vain thought, makes a child of God loath himself; so every degree of holiness, and every good thought, yields him pleasure, content and enjoyment. Hereby they are encouraged, and delighted to walk with God in holy Meditation and converversation. So suffering with Christ also called by David, loving correction, is matter of joy. If we suffer with him, we know we shall also reign with

with him; therefore they are willing to bear his reproach, which they are enabled to do by the affiliance of the Spirit in the time of their tryals; he revives the (pirit of the contrite ones,

Ifa. 57. 15 hivelied and thive pain bno , 2270

A fecond head to which these particular acts may be referred, is the sealing and ensuring the exceeding precious promises of the Gospel to them, whereby they are enabled to live upon a promise by faith in him who made it, and is able and willing to perform it to them that trust in him, through the merits of Jesus Christ. And they find themselves contented, and willing to live upon the promise, and to wait God's leisure for the name till it is accomplished; and for the manner of the accomplishing thereof: And these workings of the Spirit are all matter of joy and enjoyment to the soul to find them stirring in their hearts, because they know it to be the Spirit.

By this they lay hold of the promises in the greatest latitude: I will never leave thee nor forsake thee. Whoso dwelleth under the desence of the most High, shall abide under the shadow of the Almighty. No good thing will be withhold from them that live a godly life. They shall want no manner of thing that is good. Call upon me in the time of trouble, and I shall deliver thee, and thou shalt praise me, Psal. 50. 15. He will not be askaid of evil tydings, Psal. 107. No plague shall come nigh his dwelling, Isa. 54. 17. No weapon formed against thee shall prosper, &c. And that all things shall work for their good; but chiefly

they lay hold on the promises of grace.

These consolations are alwaies bestowed upon God's

God's suffering Servants, and are most proper and suitable to that condition. In the multitude of the sorrows that I had in my heart, thy comforts refresh me. The holy Ghost working in our hearts shew us our Adoption, and the Pardon of our Sins: and that God is at peace with us, and assures us of Gods savour, and of Life, and Blessedness to come; and so sweetens the bitterness of the Cross, by a better hope. Thus God is to us a Sun and a Shield. And in this sense, it is the earnest of Heaven; as it is said, 2 Cor. 1.22. Who bath Sealed us, and given us the earnest of the Spirit in our hearts.

The nature of an earnest is to be but a little part of a greater benefit to come. Tis also called the First Fruits; which shews, That the Saints enjoy Heavenly Happiness here, in some degree; for the first Fruits, and the full Crop are of the same nature: and so is the Earnest, and the whole reward. God kisseth the Child whom he chastised, to assure him of his love,

and his Bowels yearn till he doth it.

But yet it is not peculiar to Gods afflicted People only to live upon their Earnest, their Hopes, and the promises of Heaven, and prelibations of Glory. But those also who are not in a suffering condition do so, as Abraham did in the Land of Promise: and Moses in Pharoab's Court; and all the Servants of God do morrise the Deeds of the Body, and are Crucified with Christ, that they may live to him, and Christ may live in them, Rom. 8. 22.

The Third place or Head to which these Spiritual Joys, and Comforts may be reserved is, In appropriating those many High and Glorious Priviledges

Priviledges of Blessedness and Happiness, which Christ hath purchased for his People, Isa. 45. 24. Isa. 62. v. 1, 2, 3, 4. and Revel. 1.5. These Priviledges can only be rightly understood (I conceive) by those who are heirs of them; for if the Carnal Man could understand the value of them, he would seek the World less, and them more; and would like the wise Merchantman in the Gospel, sell all to Purchase them:

for therein is all Bleffedness and safety.

Yet (I conceive) That all that have right to them, do not at all times know their Interest in them, because the suffering priviledge seems to cross the injoying. For Isa. 49. 14. Sion faid, The Lord hath forfaken me, and my God hath forgotten me; when the Lord faid, He bath graven ber upon the palmes of his hands. And David, Pfalm. When I made haste, I said, I am cast out of the sight of thine Eyes, nevertheless, thou beardst me. He did not then injoy these Priviledges, because God sometimes works by contrary means to accomplish his Promise. And not by those means on which we had our expectation: God hath not tied himself to means. Hence the Soul rashly concludes against it self, as David did, Pfal. I shall one day perish by the hands of Saul. So in Lam. 3. 18. The Church concludes against her self, My strength, and my hope are perished from the Lord. But the Holy Spirit doth make out to the Soul its Right and Title to these Priviledges. First fummarily, and comprehensively when the Spirit certifieth us of our Adoption into Filiation with Christ Jesus throughout his Passion, and merit, making us his Brethren, and fo Children

of the same heavenly Father: as it is Rom. 8 16. The Spirit it felf bears Witness with our Spirit that we are the Children of God: the foul knoweth its title to all other priviledges and bleffings, as it is faid, all are yours, ye are Christs, and Christ is Gods, but it doth not alwaies thus fatisfy the foul, because sometimes we grieve the Spirit; they have the effect of their Adoption, but they have not alwaies the comfort of their Adoption, nor the sense of it, therefore, Tim. 3. 5. We are commanded to give deligence. To make our calling and election Because he doth not give us the sense, Sure. and comfort of it without diligence, and it is not preserved without diligence; all that are lead by the Spirit of God, are the Children of God, though God might sometimes hide his face from them. As the unregenerate are all their life time under the Spirit of bondage, and intitled to all curses, and put out of Gods protection, and though they are not all their lifetime in terror, as Cain was when he faid. Whosometimes they are free from the impressions thereof. And Gods children are fometimes without the impressions of joy, and the certain apprehension of their title to it, or their joy is less sometimes, and is not full for want of diligence in exercifing their graces, or elfe it may be through weakness in grace, or it may be for want of seeking it of God by prayer, and Meditation thereupon, or for fome unkindness done to the Spirit of grace, or may be only because God pleaseth to give it but at special seasons.

But who is there so strong but may some-

times feel corruption stirring in his heart? either an inclination to hearken to the tempter, or some sinful thought injected, or else perceiveth his corruptions not so much conquered as he would have them; and his heart so much renewed as he would have it. These cause much grief and sadness in the soul which desires to be delivered from them. For the regenerate soul is more sensible of one grace that it wants, or is weak and desective in, than it is of many graces which it possesses. But when it overcomes that temptation which it hath most cause to sear, then hath it double joy.

Also who is there so watchful, careful, and tender of offending the Holy Spirit, but sometimes is unkind to it, and causeth a breach of love? But as it happeneth in friendship, he that falls out with his friend, presently falls out with himself for it, and seeks all opportunities of reconciliation. So the Child of God when he hath grieved the Spirit, doth afflict himself for it, and will not rest till the knot of friendship is stron-

ger tied, and the love made greater.

Now when this Irradiation of the Spirit of God upon our Spirits is thus interrupted, by the hiding of Gods face, or the light of his countenance from us, we are then troubled, as David was or as the Spouse in the Cant. When her Beloved had withdrawn himself. And she sought him, and could not find him, but never left seeking him till she did find him. Being wholly inamoured of him, as she expresses by her delight in the persume which his singers touch left up the locks: If he leaves so much sweetness behind him where he but toucheth, and goes way

away what glorious ravishments doth he bring into that foul wherein he is entertained? here the Spouse suffered as it were an ecclipse, but not total: when the light of God's countenance returnes againe, then her light returnes also; this is the Spirits bearing witness with our Spirit; and these bear witness to one another of Gods love to us, and our reciprocal love to God, and confequently of our Adoption, and title to all priviledges, and bleffings: this testimony also inflames our love more, and more to God, and makes these high, and holy Impressions upon the foul.

r: A child-like ingenuity in the fervice of God; when a man obeys God, not out of the impulses of a natural conscience, but from love.

2. The heart is borne out by the incourage-

ments of another world.

3. Every occurrence makes us go to God.

4. Impress, It makes us ready; and willing to fuffer, and undergo joyfully any lofs, or pain, or reproach for God, not accounting our lives, or any thing else dear, if we may serve God with it; as the bleffed Martyr suffered, & were affured that Christ had suffered for them, & for them purchased a Kingdom, it makes us willing to forfake the world, knowing that we have a dwelling place in Heaven; It makes the foul humble, heavenly, contented, patient, Holy, peaceable, charitable, pure, and unspotted of the world. For their great and chief defire is to know thier duty, and the good will, and pleafure of the Lord, that they may yield their ready and cheerful obedience to it, and may be able to do it : when the foul is thus disposed, every condition

condition of life is fweetened to it by the Spirit of Adoption, because it looks upon all things that befal it, as coming from its heavenly Father in love. And desires, and endeavours that all things may be to him, and to his

glory.

And when the foul is thus disposed, and finds it self inabled by the Spirit to do and suffer freely, willingly, and readily, ail the good will and pleasure of God, and to submit all things to God, and feels such filial affection to God, such love, such patience, humility, and other workings, and impresses of the Spirit in it. It hath the Testimony of the Spirit upon it, that it is the child of God, because these dispositions and impressions are wrought in it by the Spirit, and now it can lay title to every priviledge of blessedness.

And the fense and apprehension of God's great love to us in the redemption of mankind, and of our own redemption in particular, and the sense of the love of Christ Jesus to us in our redemption, and the knowledge of our particular interest in it. That all his sufferings had respect to me in particular, and my title thereby to all priviledges is wrought by the holy Spirit, and is testified to us by the holy Spirit, and from thence ariseth our love to God, and to Christ by the operation of the Spirit; as David expresseth in the 18th Plalm; I will love thee, &c. This is the highest degree of the foul's enjoyment, and the highest of its defires, and the fulness of its happiness, and hath all that is defirable, and there is no ultra, no further thing defirable. It followeth, that being

in Christ, we take him for our portion, then will we walk as he walked i fohn 2. 6. conform our felves to him, take him for our pattern, our example, and guide; learn of him, go after him, which is to be done chiefly by denying our felves, and taking up our Crofs, not doing our own will, but the will of God, andvoor eautor, he humbled himself to become man; made himself of no reputation, and took upon him the form of a servant, Phil. 2. 7. Humbled himself to death, even the death of the Cros; he denied preferment when they would have made him a King, and when Satan offered him all the Kingdoms of the Earth, and the glory thereof: He denied honour when he would not fuffer his miracles to be divulged. And this is performed with joy too, because (though it crosseth our nature) vet it is the very life of our new nature, as it was his meat and drink to do the will of his Father.

The soul that seels this Joy, hath Heaven let into it; therefore it is willing to go to God. This is both oyl and wheels to the soul in its heavenly race. When thou shalt inlarge my heart, I will run the waies of thy Commandments, said

holy David.

This proves the truth of that saying of our Saviour, I have overcome the world; and sheweth us the impotency of our spiritual adversaties, which God delights to see his servants to overcome, as appears in the tryal of Job; and the blessed Martyrs, who rejoyeed in their sufferings.

By this others are incouraged to come in to the Church of God; Cant. Whither is the Beloved gone? said they to the Spouse, that we may seek him with thee. The durableness of this joy is expressed by our Saviour's saying, My joy no man taketh from you. All that oppression and persecution can do, cannot take it from us.

It is proved, I. Because Christ is both able and willing to give and continue it, maugre the

opposition of evil men.

2. Reason, because the supports of this joy are the promises, which men cannot impeach, nor impair: Their portion is not within the knowledge of the world, nor within the reach of the world.

3 Reason, the preserver of this joy is the

Holy Ghost.

4. Because the seat of this joy is within,

I Pet. 3. 4. in the hidden man.

remaineth in them, that is, the new nature, the principle of Holiness, which is renewed day by day, though their outward man doth decay, and it groweth into a nearer communion with God.

6 Reason, because the enemies that oppose this joy are conquered. Christ hath overcome them for us; and we by faith overcome them. Sensible troubles may take away sensible joys, and external comforts, but not internal; no more than external joyes can take away a sinners forrow; our enjoyments may be taken away, and not our joyes. If then they rejoyce in the midst of their trouble, how will they rejoyce in Heaven, when they have meer joy? When we enjoy the world most, we have least of this

joy: the external joy takes away the internal, as the external heat caufeth internal cold. Beware therefore, O my foul, that thou fuffer not thy felf to go out to external joy. And beware, my foul, that thou doft not effeem troubles greater evils than they are, or ought to be esteemed; but as fatherly chastisements sent to mortifie or corruptions, to take us off the love of the world, and to remove our affections from things below, to things above; then thou wilt not be much terrified, or difmayed by them, but make a fanctified use of them, to improve thy graces, and walk by faith; and not after the waies of thine own heart, and the fight of thine eyes. This spiritual joy doth arm thee (O my foul) against the frowns and allurements of adverse and prosperous fortune. As Moses chose to suffer affliction with the people of God, rather than to enjoy the pleasures of sin. And our Saviour, for the joy that was fet before him, endured the Cross, and despised the shame: For this joy ennobleth the foul, that it scorns to be beholden to visible objects; as Abraham shewed the nobleness of his mind, that he would not be beholding to the King of Sodom to make him rich. So it is faid of Febo-Saphat, that his heart was lifted up in the waies of God.

This joy and rejoycing in the Lord is enjoyned us as a duty, and it proves our fincerity. When God is sweet unto us for himself, in the want of outward bleffings; when we can trust God, and not see him, 'tis a sign we trust him in truth, when all the providences of God seem to run counter to his promises,

T 3

That

278 Meditations in time of Sickness.

That fruit is found that can hang in a windy day: Twas a proof of Abraham's love to God, that he could follow him into a strange place, where he had no place to set a foot on. This joy, as it begets mortification, and self-de-

nyal, so these begets this joy.

It is a sure preservative against Apostacy. He that can rejoyce in God when he is in adversity, will not be removed by adversity, the joy of the Lord is our strength and stability, Phil.4.

7. The Peace of God which passeth all understanding, shall keep your hearts and minds, through Christ fesus, Coloss. 3.15. Let the peace of God rule in your hearts. It rules in us, if we can rejoyce in a God All-Sufficient: Then the Soulsaith to all the Devils offers, we have enough already, according to that saying of the Apostheu hast the words of Life? The reason why Satans offers seems great to Men, is, because Gods seem little.

This is a holy disposition of the Soul that doth most glorisie God. Therefore 'tis said of Abraham, that he gave Glory to God, he did not stagger through unbelief. It may well-be called a Treasure, as the Apostle saith, we have this Treasure in Earthen Vessels; and our blessed Saviour speaketh of the Treasure in the Heart; for by this we are assured that all things are ours, if we are Christs. Whereas on the contrary, if we are none of his, we may think that we are rich, and encreased in goods, and have need of nothing; & yet we are in truth wretched, miserable, poor, blind and naked, as it is said of the Church of Laodicea, Rev. 3.17.

and

Meditations in time of Sickness. 279and this treasure is Christ formed in us, of
whose fulness we receive Grace for Grace.
And 2 Pet. 1.4. we are said to be partakers of
the divine Nature, because it is in us: and our
blessed Saviour saith, that we are grafted into
him, and unless we abide in him we cannot
bear fruit: That is, the fruit of the Spirit,
which is by him derived to his Members, as
he saith, If I live, ye shall live also. The same
are the fruits of Righteousness, and fruit unto
Holiness; and all have the same end, viz. everlasting Life.

Treasure where ever it is, is matter of joy: If sin, and departing from God be an evil, as every Man sinds early or late, when he casts away the bait that beguiled him with anger, then Holiness must needs be good, and yield joy. Though the Children of God are often sad; yet every act, and working of the Spirit upon the Soul of Man, either is matter of joy immediately, or mediately, the heart that is broken by the Spirits operation, finds it self bound up, when it hath been broken enough, and hath

joy. boD of flatont roo lo att the of

Particular instances of the Assertion.

That the Saints have joy from the affurance of the pardon of their fins is express; that the knowledge of our pardon is matter of joy, our Lord and Saviours speech to the sick Man, proves, Be of good comfort thy sins are forgiven thee: for by this speech our Saviour did intend to give him more comfort, than by restoring to him his bodily health. Blessed is the Mas whose Iniquities are forgiven; the Apostles knew

Chills, that he is our Cod, and we his prophe,

T 4

thev

they had this blessedness, as it is expressed, In whom we have Redemption through his Blood, even the forgiveness of our sins. David was assured of his pardon by Nathan sent to him upon that very message: and as we pray daily, Forgive us our Trespasses; so we find that David after he knew he was pardoned his sin, did so pray likewise for remission, and did also believe that they were remitted, and rejoyce in it, as he expresset, Ps. Praise the Lord, O my Soul, and forget not all his benefits, which forgiveth all thy sins, &c. And all other Servants of God, pray for, and obtain it in due time.

Priviledges of Saints.

Those that are Gods Servants have the Tutelage of the Angels, Ps. 34. They tarry round about them that fear him. They have God God standing by them, to save them. Ps. They have Jesus Christ strengthning them. I can do all things through Christ that strengthens me,

and the Spirit helpeth them.

The knowledge of our Interest in God and Christ; that he is our God and we his people, he our Father, we his Children; he our Shepherd we his Flock; that he is our Strength, our Rock, Castle and Desence, Psal. 18. he our Beloved, we his; he our portion, and we his portion; he our Head, we his Members; he our Redeemer, &c. And all those Texts which express his Relation to us, or ours to him. And what he hath done, doth, or will do for us, must needs comfort us, and rejoyce us in all conditions, Psal. 23. The Lord is my Shepherd, there-

fore I shall not want; he maketh me to lye down in green Pastures, &c. And holy David when the people talked of stoning him, he encouraged himself in the Lord. And our blessed Saviour would banish all fear from the hearts of his people, by vertue of their Relation, Luke 2.32. Fear not little Flock, it is the Fathers pleasure to give you a Kingdom: And none can deprive us of enjoying our interest in him, as the Prophet Habakkuk expresseth it; no condition, no time, nor no place: when the Apostles were cast into the Dungeon, they fung, I Theff. 5. Rejoyce evermore, God would not command it always, if it were not possible to be. This enjoyment of our interest in God greater than any other enjoyment, and the Soul most desires it, Cant. I. Let him kiss me with the kisses of his Mouth, his Love is better than Wine. That the Saints have peace of conscience, and joy proceeding thereof, is proved by that, Rom. 5. That being justified towards God through our Lord Jesus Christ, by whom also we have access through Faith unto this grace wherein we stand, and rejoyce under the hope of the Glory of God. They are called the peaceable fruits of Righteousness. They are said to be found in peace of them that love peace. And every Man that hath made tryal of it, hath reaped this fruit, peace and tranquility, and enjoy it in their Souls according to the promife of our Saviour. Matth. And ye Shall find rest to your Souls and it is the delign of the Gospel to give this peace, and rest to the Souls of Gods people, by affuring them of pardon of fins, and Salvation according to that Prayer of David, fay unto my Soul

Soul, I am thy Salvation. The excellency of the priviledge may be gathered from this Argument, that it was Jesus Christ's Legacy, which he left to his Friends. And it may be gathered from the Prayers of the Apostles, 2 Thess. 3. Now the Lord of Peace himself give you peace always, by all means, I Pet. 5. 14. Peace be with you all that are in Christ. Isa. 26. 3. Thou Shalt keep him in perfect Peace whose mind is stayed on thee, because he trusteth in thee, vers. 22. O Lord thou wilt ordain peace for us. That the Saints have freedom and confidence in Prayer, and joy thereof. If the Lord hath delight in their prayers, he will give them reciprocal delight. The promife of our bleffed Saviour affures us of this priviledge, he faith, Whatever you Shall ask the Father in my Name he will give it you. Ask and ye shall receive, that your joy may be full. David found the truth of it when he faid, The Lord bath heard my petition; The Lord will receive my prayer, Pfal. And Mofes in

The Lord heard methis time also. And fam. 5. v. 16. The effectual fervent prayer of the righterous availeth much. The greatness of the Joy is expressed in the instance of Hanna, her counternance was no more sad after she had prayed. And agreeable hereto is that of Solomon, Eccles, Eat thy bread with joysulness, for the Lord bath accepted thee. He that hath once obtained his desires of God by prayer, is transported with excess of joy, and is emboldened and encouraged for all that he wants, and can hardly be dejected or dismayed in any trouble, if he call to mind the same; for the experience of this priviledge inlargeth the soul to enjoy God as his God

God, in whom he hath a fure interest; and to a thankfulness of consecrating those mercies (as

Hanna did) to God.

As they have priviledges of enjoying, so have they of doing. That the righteous person performs holy and virtuous actions by the affiftance of the Spirit, with more freeness, facility and delight, than they can be performed by any principle of morality, good nature, or ingenuous education, is plain; for this and that being compared, we shall easily see that those that are virtuous by the light of Nature, have had more falls than those that are illuminated by the Spirit, and the Word of God. Therefore David prays, Pfal. SI. Establish me with thy free Spirit. And Pfal. 119. I shall run the waies of thy Commandments when thou hast set my heart at liberty. For instance, consider with what facility and readiness foseph being solicited and tempted by his Mistris to unchast embraces, avoided, put by, and cast off the temptation: How can I do this great wickedness and sin? Gen. 39. And it came to pass as she spake to foseph day by day that he hearkned not unto her to lye with her, or to be with her. And it came to pass, that Joseph went into the House to do his business, and there was none of the Men of the House there within: And she caught him by the Garment, saying, lye with me. And he left his Garment in her hand, and fled, and got him out. Here encountred, and affaulted with fo firong a temptation of unchastity, importunately, and uncessantly, affailing him, backed and affisted with the temptations of Ambition, and Covetousness; and fit opportunity to accomplish it with secresie; and no restraint at all but the

All-seeing eye of God; would any of the moral Philosophers thus easily, and readily have conquered such a Temptation, and held it outagainst the continual importunity, and opportunity, by the strength of Right, Reason, Honesty and Truth? Certainly they would have broken out into Impatience, Rage, and bitter invectives of an angry, proud Spirit, studying revenge, and defamation of the Tempter; and the extolling of their own virtue, or otherwise have transgressed against some of the cardinal virtues, which would have given an offence another way to their own disparagement, the offence of others, and the discredit of the profession of Philosophy. But the freeness, readiness, and facility of the new Nature yieldeth abundance of peace, joy, delight and fatisfaction to him who is renewed and acted by it; and giveth no offence to the beholders, but full fatisfaction. And as in this instance of Chastity we have considered it: so may we as fully and clearly see the sweet face, and comely beauty of this new Nature, and the joy that it yields in the mirrour of patience acted by holy 70b. And his facility of repelling, and vanquishing all the Temptations of Satan, his Wife, and his three Friends. And this freeness, smoothness, readiness, and facility is so delightful in all the encounters, that the new Nature hath with the old corrupt unregenerate part, that the generofity thereof being compared with the morofity of the fevere, fullen, churlish, rigid Philosophers; that like the beams of the Sun, will make this quite lose its borrowed luftre, like the Moon at mid-day.

Yet those virtuous persons found such sweet delight in virtue by the dimn light of Nature. that they esteemed the contemplation thereof above all enjoyments, and all content to be in the practice thereof. For they were not Men stripped of outward enjoyments, and forced to retire, but eminent. Among the rest, Marcus

Aurelius, Antoninus Pius the Emperour.

How great then must the joy and content be which the Soul enjoyeth when it feeleth the actings of the holy Spirit, carrying it above the strength of Nature in Holiness and every Grace through the Spirit? whereby it is affured that Christ liveth in it; and enjoyeth him as the Spouse enjoyeth her Beloved, in which relation the Soul rejoyceth with exceeding joy, as it is described in the Canticles. And this relation is inseparable from that Relation of being the Sons of God, I John 1.1,2. We are the Sons of God, but it doth not appear what we shall be. The joy of being a Son of God : and to be accepted of God; as it is faid, Acts 10. 29. In every Nation they that fear God are accepted. This must needs satisfie the Soul with joy, peace, and content, and remove all grief and fear.

The Apostle saith, This is our rejoycing, that in simplicity, and Godly sincerity, we have our conversation in the World; it is the Nature of Grace to give inward joy. And it is often pressed as a duty incumbent upon Believers to rejoyce in the Lord. For fuch have no cause of fear, distrust, or despair, be their condition what it will, Pfal. 46. Though the Earth be moved, and the Mountains shake at the Tem-

pest; though the Waters rage and swell, here is repose, and rest, and resuge in the midst of troubles. And every grace of the holy Spirit doth causally bring satisfaction, peace and joy in themselves. And as they excite one another; they cause happiness, as well efficiently in genere cansarum, as conditionally by virtue of the pact or Covenant of God made in the Gospel through the merit of Christ Jesus. And by those Graces we are restrained from those evils of fin, and errours, mildoings, and mistakes, ignorances and follies, as procure to Men shame, fear, grief, guilt, and the Wrath of God due to fin. Though meritoriously Christ only can deliver us; yet he hath injoyned these operations of his Spirit as the means to make us Subjects capable of his merit. And though it be faid, that while we were finners he died for us, and he justifieth the ungodly, yet he doth not justifie ungodlines; but they are changed by the renewing of the Spirit in the new Birth, in all their faculties; namely, in the Judgement, Will, and affections; whereby they are first enlightned to understand the principles of Christ's Doctrine, and do believe, and do resolve to practife the same as it is commanded, refigning and submitting our wills to his, who hath made us, and redeemed us: all which operations of the Spirit do excite joy in the Soul of the Regenerate, viz. first, it rejoyceth in knowing the truth, and the good will of God, and every particular discovery thereof rejoyceth the Soul; but chiefly it rejoyceth to find Grace in it felf, and a conformity to that will of God; and every degree of Grace Grace in it felf and in others rejoyce it; for we find the Apostles rejoycing in the Graces which they found in others; but they grieve at fin ftirring in themselves and others. King Solomon was sufficiently accomplished for his defign, in the pursuit of finding out the thing that was profitable? What would give reft? What would afford fatisfaction? What delight he could find in any thing? What improvement he could make of knowledge? But he did not nor could attain thereby with all his labour, and industry, any thing but to find out the vanity of all things below; and fo to fill himfelf with vexation, reftlefness, much grief, and encrease of sorrow, Eccles. c.1. If so, then we must account him no wife Man, who takes any worldly thing for his contentment, fatisfaction, repose, profit, commodity, joy or delight; but he is truly wife, who ean both differn the madness, vanity, unprofitableness, reftlefness, vexation, naufiousness and trouble, with which these worldly things fill, yex, and disquiet, and diffatisfie vain Man; and feeks his joy, comfort, pleafure, fruition, content, fatisfaction and happiness in things more certain, more lafting, more excellent, more spiritual; Thus far also Philosophy went; and hath defined happiness to be the operation of the Soul according to perfect virtue in a life that is perfect. And what those virtues are. Natures light hath shewed, the knowledge of God, and the worshipping him accordingly, they defined to be happiness, and virtue, for thither tend all moral virtues. Trott migro, &c.

But what Nature could not find out, God

hath revealed, viz. The Gospel of our blessed Saviour, which was first made known by Angels to the Shepherds: and by this Gospel, or good tydings, we are taught, That happiness is,

To know God and Christ.

This is Life Eternal to know thee the only true God, and fesus Christ whom thou hast sent. Now if these operations of the Soul according to perfect virtue proceed from the knowledge of God and Christ Jesus our Saviour, as they must: if it be in the perfect life which is in Heaven, then the Philosophers happiness is the fame with a Christians, for their graces proceed from this knowledge; as it is faid by David; they that know thy Name, will put their trust in thee; they that know God to be All-sufficient, will walk before him in perfection; they that have tasted how gracious the Lord is, and that he is a God hearing Prayer will come unto him, this life is begun here: from whence this certain conclusion may be drawn, that there is happiness, joy, satisfaction, and all sweetness of Life, and enjoyment in the Soul, that hath continual motions of Grace, and none of fin, or vanity, quod quarimus,

The Immense greatness of this Joy is not to be expressed. Therefore the Apostle calls it, Joy unspeakable, and glorious, I Pet. 1.8. but to prove the immensity of it, we must consider the cause which is Infinite, Eternal, and Almighty; such as the cause is, the effect must needs be. The assurance of God's love and savour it. Christ Jesus for our Eternal happiness hereasters for our security, and preservation here, for our deliverance from all the evills of sin, and the punish

punishments due to it which coming into the Soul, though but by a little glimple ravisheth the Soul with infinite joy; when God sheweth the light of his countenance, and finiles, (if I may fo express it) or looks pleafant upon the Soul, that thirsteth after him in this Land of barrenness; It is fatisfied. When God owns thee by hearing thy Prayers, and puts forth his Almighty Power at thy request for thy fuccour, whereby thou knowest thou hast an Almighty power for thy affiftance; great is thy joy. Especially because thou hast earnest thereby for the future; that he will never leave thee, nor forfake thee fo that no time limits thy joy, nor no degree of enjoyment, because the matter and cause is the infinite power, and infinite goodness of God, and the duration of it to Eternity; and this enjoyment doth begin here, when we know our interest; that Christ is ours, our Attonement, our Passeover, flain for us as a sacrifice for our fins, our Reconciliation and Peace-maker, our Redeemer who hath bought us.

Our Mediator, our High Priest, our King, our Food, our Bridegroom, our Head, our Life, our Way, our Wisdom, Righteousness, Sanctification, and Redemption; the Hymeneans of these holy Nuptials, and the Song of the Lamb are everlasting. When God doth assure us by his Spirit, that we are reconciled to him through Christ, and we are consident of his Almighty power, and goodness, ready always to succour us as his Children, his Beloved, his People, his Portion, and his Flock; and that all things are his, and whatever is his we have an interest in it, as we have in him, by rea-

fon of our Relation to him in Christ.

When we know Christ, and God in him, and are known by him, and behold as in a Glass the Glory of the Lord, and are changed into the same Image from Glory to Glory, being renewed after the Image of him that made us, and when the Spirit of Grace and Glory rests upon us, I Pet.4.14. When the glorious Majesty of the Lord is upon us, when we can serve him in the beauty of Holiness; What do we want but to see him Face to Face, whom now we see in a Glass? And to have that in perfection which now is but in part, and to have our vile bodies like his glorious body.

Of the Eating and Drinking the Body and Blood of Christ in the Eucharist.

When our bleffed Saviour plainly tells us, that the words which he speaks are Spirit; Why should I not understand a Spiritual meaning in those of this mystery; namely, a Spiritual eating of his body, and drinking his Blood? To as many as received him, he gave Power and Priviledge to become the Sans of God, even to as many as believed in his Name, John 1. 12. But he that eats not his Body, and drinks not his Blood, hath no fellowship in him; he that doth eat and drink them hath Eternal Life. The receiving then of him, and believing in his Name, being the qualification that makes us the Sons of God, and his Brethren; and that Text

excluding all from that priviledge that do not eat and drink his Body, and Blood, sheweth, that by receiving him, and believing in his Name, they eat him, not by diminishing him by their Teeth, or digesting him in their Stomach; but by drawing Life from his Death by Faith, and strengthning and maintaining that new Life which it hath from Christ, by believing his Body to be crucified, and his Blood shed for them, and by the Bread and Wine is given to them.

And if we should understand this eating, of Attrition, or diminishing with the Teeth, and the Drinking; of taking by the Mouth into the Stomach by drops, and digefting there; then God fhould fuffer his Holy One to fee corruption: For although we should suppose it did not corrupt in our body fo long as we live, vet when these vile bodies turns to Earth, and rottenness, then all that is in them must corrupt. And the Text that excludes all that eat not his Body and drinks not his Blood, would exclude all Believers from Adam, until this Sacrament was Instituted by our blessed Saviour. But if this eating and drinking be believing then Abraham, and the rest of the faithful might eat and drink him, as well as they faw his day. For all of them eat the fame Spiritual meat, and drink the same Spiritual drink, and receive their Eternal Life and Salvation, from the fame Jesus Christ. And if we do by this eating find our penitent Souls to revive, and live a new Immortal and Eternal Life, from the belief of his Death and Paffion for us; his Body Crucified; and his Blood spilt for us, to give us Life; then

then we eat his body, and shall live for everAnd thus the faithful people of God by eating
the Passeover under the Law, did eat Christ
the true Passeover, by eating that which was
the Type of him, whom it represented, fide
non ore, at it is said, all eat the same Spiritual
Bread.

Of the Eucharist.

Meditation.

I feel a hunger in my Soul, which neither Manna, nor all the World can fatisfie; though I have all the necessaries and conveniences of Life, yet I hunger and thirst as for Rivers of Water in a dry place, Isa. 32. Do thou then (O bleffed Saviour) give me of the Water of Life out of thy Fountain; The living Water and Blood, that cometh from that Fountain of Living Water, thy fide, upon the Crofs, which still is open to the House of Judah and Ferusalem, and feals unto us all the promifes upon which we live; thou hast Instituted this Bread and Wine; to represent thy Holy, and bleffed Body and Blood, shed and broken upon the Cross; and thereby givest them to the Soul, that thirsteth for Eternal Life in thee, 1/a.32.4. I hough my weakness of Faith should be such. that I am not able to difcern, whether virtually or really, they become fuch, or whether they be consubstantiated, transubstantiated, or newfubstantiated, in their Natures by the blessing and the Faith of the Receiver, or neither: yet thus far thou hast enlightned me to know that all the chen

the promises are Yea and Amen in thee, that thou hast Eternal Life; and givest it, and that by these Elements which signifie and exhibit thy Body and Blood; to be eaten and drank by Faith Spiritually: and for thy Body and Blood I eat and drink them, but as separable, for I fear least I should through unbelief receive but only the Bread and Wine, and not thy Body and Blood, which give Eternal Life, which every one that hath that, eateth thy Body, and drinketh thy Blood: and if an unbeliever; or an unprepared impenitent person, the worst of thy enemies, he that betrayed thee; or any other creature could but eat and drink of them, they also would thereby have Eternal Life. But thou alone hast power to give it to whom thou pleafest. To thee therefore I address my Prayer, when the Priest reacheth to me the Bread and Wine; that thou wouldest reach to me thy facrificed Body, and Blood, that was fhed upon the Cross; and make these Natural Elements, to become those Eternal Aliments to me, not by Faith in them, but by Faith in thee; who hast made them to fignifie those, and represent them, which though I cannot discern by my fenses, I pray that I may by my Faith in thy Word, which makes them operate as thy Body and Blood to me, through thy benediction, though materially I discern them not, and give me thy holy Spirit that I may discern them Spiritually, and eat panem Dominum; if by looking up to thee we are faved, what other thing can I understand this Mystery to be, thanlooking up to thee on the Cross, and shedding thy precious Blood for my fins, which thou communicatest to us?

Of Holine's

Meditations.

Mot. Holine's to the Lord shall be writ upon the Bells of the Horfes.

Med. All the graces are fo linked together like a golden chaine, that they cannot be without each other. This is a collective word. and containes in it, piety, charity, and humi-lity, and all that the first, and second table of the law of God containes, all the duty of man towards God, his neighbour and himfelf; It is the fruit of faith, out of which Root this grace fprings.

The necessiry of this grace is laid down in this expression, that without it no man shall fee God, the same is implied, Pful. 63. 3. I have fought thee in holiness that I might behold

thy glory.

The precepts are many that command us to get it in general, and in the particular branches of it, every commandment and precept in the Scripture are to this end.

Not any one minute of a Christian life, nor any one action, be it natural action of the body or civil gesture, or behaviour, but it must have holiness imprinted on it; for in the Temple the candlefticks, and the fnuffers were of pure Gold, and Christ came to perfect it, and advance it, therefore 'tis prophefied of his Kingdom, that under it holines to the Lord shall be written upon the Bels of the Horses which inscription was on Anons miter. The rights, and ceremonies of purification under the law typifi-

ed as much.

Although it be faid, that faith hath this, and all other graces for its fruits, yet there is a time when a child of God may not percieve in himself much, nay scarce any life of Holines, Humility, Patience, Zeal, Meekness, Charity or other graces, as in the Winter the herbs, and Plants shew no life at all, usually they are excited again by some extraordinary providence of God, either in afflicting us, or delivering us from some danger or affliction: or by renewing fome holy duties, which have been omitted, or else by some judgment befallen to others, we are warned, and ftirred up to do our first workes, and to quicken the holy graces which are dying, as by the return of the Sun in the spring-time the several Plants of the earth feem to revive, and fend forth their leaves and fruits again. The causes of this deadness of faith, holiness, charity, hope, and other graces, are various, but may be found out, and in some persons a wilful sin committed, and unrepented of is the cause, in some; floth in holy duties, in others worldlyness, in others pride, some too much relying upon their own ftrength, and opinion of the grace they have gotten already, not endeavouring after a fuller measure, every true Christian feels in himself, some times these swoonings away of his graces, and diligently endeavours to ger more quickning, by prayer to God for it, and the use of Gods word, and ordinances, reflecting upon the first motives that excited, and alluallured him to the pursuit of those dying graces, and all such other motives as have since consirmed him in the liking of them, and the rewards that he hath obtained from God, for the service he hath done him, and the hope of the eternal recompences. The absolute necessity of it ensorceth his awakned affections reslecting upon those texts which so absolutely press the necessity of it, as Rom. 8. 13. If ye live after the sless ye shall dye, but if ye by the Spirit Lo mortisy the deeds of the sless ye shall live. And v. 29. Whom he did foreknow them he also did predestinate to be comfortable to the image of his Son; and in the Canticles ch. The Spouse is said to be all fair.

That holiness is attainable, is proved;

First, because it is the main end of Christs passion, and he cannot be frustrate of his ends, Duke 1. 74, 75. That we being delivered out of the hands of our enemies, might serve him without fear in holiness, and right cousness before him

all the days of our lives ! and of this to stantes b

Because he hath redeemed us unto himself, that he might purify unto himself a peculiar people zealous of good works. That we
should no more serve sin, nor live the remainder of our days after the slesh. But that we
should be conformed to the image of him that
made us. For whom he foreknew he did predestimate, that they should be conformed to the image
of his Son. Therefore our old man is dead,
and we are borne again of water and the Spirit; whoso hath the hope of Heaven purifieth
himself as God is pure; the man after Gods
own heart testisieth that he had an eye to all
Gods

Gods commandments: and Zachary and Eli-

zabeth walked unblamably.

And that this is the end of our bleffed Saviour in our redemption, is made out by that which was the Type of the Isralites deliverance out of the Egyptian bondage, Pfal. 105. 42. And he brought forth his people with joy, and his chosen with gladness, and gave them the lands of the heathen, and they took the labours of the people in possession. 44. That they might keep his statutes, and observe his laws. But expresty Luke 17. 1. That we might serve him without fear in holinefs, &c. I fire court to another off

The whole defign, and scope of all the Scripture, is our holiness, and the restoring the image of God in us; all the precepts command this, and the promifes encourage and invite us to this, and the promises of grace are for making us thus; the threats, and curlings drive us to it, the rewards, and punishments tend only to shew us that God will be fanctified in us, and that every transgression shall receive a due recompence of reward; all the history of the Scripture proves it by examples of Gods wrath, and vengeance, upon the wicked. and deliverances wrought wonderfully for them that feared and fought God with an upright hart. Under one of these heads might be quoted every text in the Scripture. The History of the Creation of the World, which sheweth forthGods infinite power and goodness working so great benefits for the use of mankind, sheweth us our dependance on him, and the duty we owe to him for our being, and well being. The fall of men, and Angels shews creeks

Pal

le

ti

fr

fe

fi

our frailty without Gods supportation, and the miserable condition that attends fin, Gods dealings with the two Sons of Adam, one he accepted for his fincerity in his worship, the other he rejected because his heart was not upright: the deluge that swept away all, save only Noah the Preacher of righteonfness, the rest that were ungodly were drowned, the reason alledged, because they had corrupted their waies. And Noah only God had espied upright, wherefore was Sodom and Gomorra destroied, and Lot faved? wherefore did God bless Abraham, and all the nations of the earth in him? wherefore was profane Elan deprived of the bleffing? and facab preferred before him? what caused Samplon to lose his eyes? wherefore were the murmuring Ifraeltes destroied in the Wilderness, for what cause did the Philistians hold them in bondage. why was the Kingdom taken from Saul, and given to his neighbour that was more rightious than he? how did God deal by him when he had finned in the matter of Uriah, and for numbring the people? his fuccessors that were good Kings, how were they bleffed? the bad, how did God deal with them in judgment? when Ifrael finned, their enimies oppressed them, when they returned and fought the Lord, he faved them, and delivered them, when the fins of the Amalakites were grown to the hight he destroyed them, and planted the .Ifraelites in their Country, and when the measure of their fins were full, he distroyed them, and brought upon them all the curses threatned against sinners. All the Prophets were sent of no other errand, but to press

press them to forsake fin, and turn unto God: all the evil they foretold was conditionally, unless they would repent, and forfake their fin. The promise of the Messiah was to bring salvation unto his people he was to deliver them from all their iniquities, to purify to himfelf a peculiar people, that might offer a pure offering; to bring into the right way fuch as went aftray, to bring the disobedient to the wildom of the just his preching prove th the truth of these prophesies for, Matth. 4. 17. Jefus began to preach and fay, Repent for the Kingdom of God is at band. And Matth. 5. The promises of giving the Holy Spirit to them that ask it. And of writing his lawes in their inward parts, of making them a willing people, that all shall know God, &c. What other end have they but to make us holy?

John the Baptist the fore-runner of Christ taught repentance, and good works, he practi-fed the fame, in abstinence, humility, and piety. Our Bleffed Lord and Saviours Doctrine was the perfection of holiness, teaching charity to our enemies, to fell all to buy this Pearl of exceeding value, and in Matth. 5. 22. Whofoever is angry with his Brother without a cause shall be in danger of the Judgment. ver. 28. Whofoever looketh upon a woman to lust after her hath comitted adultry, v. 33, 34. He tells them it is not fufficient not to forswear themselves, but faith, fwear not at all; and ver. 39. bids them not to refift wrongs; therefore we ought to be fuch perfons; and that commanding word, that made the world; can make us to be what he commands us to be; and he hath prayed, Sanctify Sanctify them by thy truth, and his prayers were alwaies heard, and it is the office of the Holy.

Ghost to fanctify us.

It is the only end and design of the ministry as it is said by St. Paul, of whom I travel in birth till Christ be formed in you. The Apostle writes to the Disciples, do as you have us for an example, and Revel. 2. 8. The Church of Smyrna their graces wanted nothing, but God would try them whether they would hold on to the end, and the Church of Philadelphia, God commends her and bids her hold on.

and that Holinefs is the only true Interest, all

2. Meditation.

Mot. A Good conscience is a continual feast.

The Authority of the Scriptures do prove it, generally, and particularly, and do refel, and destroy, and bassle all other Interests, according to that saying of the Apostle. Godliness hath the promise of this life, and of that which is to cemo.

Consider my soul, a while the interests of of the mistaken men of the world, whose ends, designs, and restless endeavours is after the vaine, and transitory things of the world which they think to enjoy, and repose themselves in the injoyment thereof as in their happiness. Oh my Soul! thou hast made some trials in these vaine sollacies, but hast not sound that satisfaction which thou promiseds to thy self, and therefore hast yext thy self to see what

what thou haft ventured even thy foul, and body, and eternal happiness for a thing of nought that could not fatisfie thee, and of thine own experience, thou canft fay that in the acquiring and in the keeping and injoying too, they are meere vanity, and vexation of Spirit and fo full of labour as man cannot utter it. Thus Solomon found before thee. Thus Ammon having enjoyed his lusts, defired object, in a moment loathed it. Thus Judas threw away the bate of his unfatisfied coverousness; the like fruit attended all Sinners, whether they repented, or not. So Naboths Vineyard yielded bitter grapes to Ababs family, and Davids bitter sweets which he found by stolen pleasures are by himfelf sufficiently deplored in, Pfal. et. The sweet enjoyment of Noahs Wine brought shame to himself, and a curse upon his Son, and his feed. Ambitious Haman fell by his Ambition, just then when he expected the greatest height of honour; and Herod affuming to himself divine honours, immediatly was feized upon, and devoured by vermine: the same cause procured Julius Casar murther. Many like instances my Soul thou haft heard and read both facred and civil writers testifying what sad exits have attended pursuers of these sensual interests, of covetousness, lust, gluttony, drunkenness, ambition, &c. Thou hast seen in thine own time many of these examples, chiefly of lust, drunkenness, pride and covetoufness. การประจาก สามารถใหม่ เกมา

All Historians testifie these, and the like vanities and vexations attending the pursuers of these worldly Interests, though carried on with power and with villany. Sensual persons them-

selves,

felves, notwithstanding the beam in their own eye, can fee the vanity of one anothers Interest and design, and reproach them. And do thou compare those vicious persons with the opposite virtuous. But for an instance of that which most brave, heroick, valiant and eminent persons adorned with many excellent virtues, frumble at, in the height of their honour, when to extinguish all their happiness and enjoyment in a moment, some mean and unworthy person, envious at their height and worth, because it is above himfelf, endeavours to suppress and abase that worth which he dispairs himself to attain to, reviles, calumniates, or otherwise puts an affront upon them: The examples hereof abound. This they conceive they are bound to revenge, that they may vindicate their honours which otherwife will be loft; but this by which they pretend to affert their honour, taints it. The vanity of this mistaken worldly interest, David's example towards his reviling enemies reproveth, because by the eyes of faith he beleived that God was the Author of his fufferings, and would reward his patience, therefore he submitted to it. And if God be proworked by us poor dust and ashes every day, we may be contented, if he caufeth our meaner Bretheren, fomerimes to provoke us or our Servant Eccles. 7.22. Nam lingua mali pars peffima servi. Juv. And it serves to humble us, which is necessary, both to make us know our felves, and also to know God. And consider that detraction alwaies follows worth, as Scipio, Aunibal or rather Jefus Christ and his Saints have feto; And as for anger, it refresh in the bofom of

1

ti

ci

W

of fools, Ecclef. 7. 10. Therefore he warnerh as the Apostle dotn to be flow to it. It transporteth to lunacy, as it did Saul to the destruction of Nob; as it did Caracalla to the deftruction of the Alexandrians: the madness and folly of anger sufficiently manifests it self in the countenance, speech, habit, gesture, actions and effects, which is repentance, for that which cannot be undone again; therefore brave and virtuous minds are not fo much troubled with this passion, as the base, weak, fick, and infirm are; for it shews greatness of mind to be unmoved, and to disdain affronts, and to keep it felf serene, and clear, like the pure Heavens, when free from clouds. And become like to God himself, and shew the greatness of our mind by being merciful to pardon injuries, by clemency, and flowness to anger; and this Princely quality made the Emperour Titus fo beloved and honoured. And if we would have God fo to us, we should be so to our Brethren; but we fuffer our felves to be deceived with shadows. as Titus 3. 3. We our selves were forbetimes difobedient, deceived, &c. So that this may suffice to convince that godliness is most profitable for all things, in this life, and that which is to come.

But if thou wilt not be fatisfied with this, do but examine thine own heart, whether every holy action which thou dost upon holy principles doth not yield present tranquility, and satisfaction, and sweeten thy life ever after. And on the contrary, whether every finful action doth not disquiet and disturb thy mind and conscience with often slashes of horrour, and imbitter thy life ever after, viz. if not repented of, with

horrour ;

horrour; and if repented of with grief and discontent with thy self for the unkindness done to so good a God for a thing of

nought.

Let thy examination be made: first in this particular, viz. for what injuries received by thee, which thou hast forgiven, or else revenged, and what joy or sorrow thou hast had thereof. And how little thou enjoyest thy self, or any thing else, which thou possesses

when thou art enraged with Anger.

Also examine thine own reason; whether it be not more honourable, and more satisfying to thee, to shew meekness, goodness of Nature, ingenious Education, Gourtesie, Generosity, Love, and Pity in forgiving affronts, and provocations, than to shew thy Pride, Malice, Boldness, Undaunted Spirit, and Courage in revenging them, besides the timerity of hazarding thine own Life and Immortal Soul.

Then examine thy felf also in all other actions of Holiness and Unholiness, viz. If thou haft led thy Life in Temperance, Sobriety and Frugality; whether hast thou not found the benefit of it throughout thy Life in thy Mind, Body and Estate. But if thou hast otherwise lead thy Life; thy Health is impaired, thy Estate wasted, thy Soul polluted, and the faculties of thy mind dulled and crased. The like examination thou mayeft make: if thou haft kept thy Body in Chaftity; whether thou hast not found this to be the best means to preferve thy Life, Health and Estate, and to propagate the same benefits to thy Issue; besides many other bleffings, which this, and every other : Tuottoil

other Grace hath entailed upon it. But if thou halt on the contrary been addicted to thy lults, thou wilt feel the pains of it in thy bones, when age groweth upon thee; and if thou halt not quite walted thy Estate; yet either thou halt no lawful Issue to inheririt; or if any yet they are unfound, or such as thou halt no comfort of, for such persons who are thus addicted are generally thus punished with one of these punishments; as we read of Solomon, and have seen in our own times. Hast thou sed the dungry, and cloathed the naked with thy sleece, thou knowest that thou hast treasure in Heaven, if not, thy riches will make themselves wings.

But alas if thou couldst attain all secular ends and interests, Salva Consciencia, what are they to him that carrieth on the design of an ever-hal interest, viz. For evernal happiness, how important, how vile?

But since holiness is the only meanes of attaining happiness; and lusts, and unholiness are the obstacles, and impediments that hinder us, and deprive us of it; then be constant in the way of holiness, and take this for thy design and main business, according to that which the Poet Horrace directeth thee by the light of Nature. Lib. Epistolar. Primo. Ep. 6.

Si virtus boc fola potest dare sortis Omissis,

Hoc age deliciis--- dare fortis Omissis,

And

u

u

)-

y

Hoc primus repetes opus hoc postremus omittas;

And make no Omisions of duty, for that puts

¥.

I were

Twere endless labor, and needless to cite all authorities, Givil, Moral, and Divine, that might be brought to prove holiness to be the way and meanes of obtaining happiness for it is to inseparably joyned to happiness, that it can hardly be distinguished from eternal happiness, which I conceive is begun in this life in holiness. I will only mention the Authority of the greatest of the Sons of men. John the Baptist, who makes repentance and workes meet for repentance to be the way to bring us to Christ, who is the way the truth, and the life eternal. In whom we have eternal life and happiness. And I conceive all men will confess the same, though in workes they deny it. All the precepts which our bleffed Saviour taught, he propounded as the means to attain happiness. And the doers of them he pronounceth happy actually, in the present tense; likewise all the Commandments which God enjoyned the Israelites were therefore given them to make them happy, and when they kept them, they did make them happy, as they made them holy.

Whither tend all Divine and Moral precepts and Philosophical improvements of the light of nature but to repress & mortiify the inordinate passion and preturbations of the mind, and the lusts of the eyes, and the pride of life; that by this means we might enjoy a sweet and happy life, in all ease, rest, and peace, joy, quietness, holiness, and happiness.

But imagining that the sensual persons of this age will still oppose and say that happiness is mans interest, but the holiness of man is Gods Gods defign and interest.

I answer first; What profit shall the Lord have if thou do good?

2. Admitting it were Gods Interest, it follows, if he be greater than thou, and thou canft not attain thy end without him, then thou must of necessity promote his design, and do nothing to crofs it.

Holiness Described.

inde Fronte Emilie Fronte Station 3: Meditation: 19 1901 Do von think to lve,

Though it be too great a task for me to undertake; nay for any creature, for he hath found folly in the Angels, and the Heavens are not clean in his fight, therefore God himself teacheth us by his word, and Spirit. And from that word of truth, thefe few collections are drawn for my own help in this grace.

The Negative part that sheweth what is not true holiness, though by some it is supposed to

be holiness, is the first to be considered.

Our Saviour describes the Righteousness of the Scribes and Pharifees, and then tells his Disciples, that Except their Righteousness exteeds theirs, they shall in no wife enter into the Kingdom of Heaven. Their Righteousness is condemned as infufficient, for they justified themselves, and condemned others, and did their works of Piery, and Charity, to be feen of men, and were Hypocrites. Therefore Jesus Christ pronounces feveral woes against them.

Again our Saviour reproves the fews ingene-Xx

fl

W b

t

a

b

ral for relying upon the outward priviledges, without the inward Qualifications, faying unto thom; Think not to fay within your selves, we have Abraham for our Father : This priviledgy without the life of Holiness, is like a dead body without a foul, which the Prophet feremiah reproves thus, Trust not in lying words, saying, The Temple of the Lord, The Temple of the Lord, The Temple of the Lord are these, feremiah 7. 4. They did freque nt the Temple with their Sacrifices, but the Prophet faith, you trust in lying words.

Do you think to Iye, steal, and come into my boofe? Matth. 7.2. Christ shews how that many will come at the day of Judgment with great confidence, faying, we have prophefied in thy name, call out Devils, and done many wonders But he will disown them, how little then will it avail the Papifts to call themfelves the Church, and their Pope Peters Suc-

that thewech whateolios Our Saviour Christ doth divide professors into 2 Torts, Marhem 25. Under the terme of wife, and foolish Virgins, some had Oyl in their Lamps, and some none; all had Lamps. The causes why men rest in the forme of Godliness without the power, are, first because they fee a necessity that their actions must be changed, but do not fee a necessity that their hearts must be changed.

The Apostle Paul in the 3d, of the Philip. Refutes the Righteoufness which the Jews imputed to their circumcifion and outward priviledges, and calls them the concision, and verf. the 3d. We are the Circumcision which worship

God in the Spirit, and have no confidence in the flesh. This is the reall circumcition whereby we have the fore-skin of our heart taken away by mortification of all the senses and affections, and is in all the parts of the body, the eyes, the hands, the tongue, the eares, the pallate &c. This analogical circumcifion remainerh, that of Meses law is taken away; this is Spiritual and may be with blood too, as is faid, You have not yet resisted unto blood, striving against Sin That circumcifion fignified this mortification, but this is the more difficult. His reasons of his affertion of this are couched in these characters of Christians, viz. Which rejoyce in Christ, and have no confidence in the flesh. As if he should argue that they that rejoyce, in any thing but Christ, and his merits, and alsuffictency are not the heires of Salvarion. Nor they who have confidence in any fleshly thing, as cir-cumcifion, and outward performances, and priviledges. Nor those who put off God with outword bodily worship, and do not worship him with their hearts, and Spirits, Spiritually, as it is faid, they draw nigh with their lips, but their heart is far from me; these things they may do that are in the flesh, but cannot please God, because they do not justice, and love mercy, and walk humbly with God.

Holiness also of our own framing is not that which God accompts holiness, that is to say, voluntary Humility, worshipping of Angels, &c.

These the Apostle saith, Have only a shew of

Godliness.

They that trust in themselves, and despise others as the (Pharisees did) that say they have

works of supererogation. Nor they that say stand off, for I am holier then thou, and think well of themselves, that they are profitable are not Saints. The centurion had a meaner opinion of him self, when he said Lord I am not worthy that thou shouldst come under my roof, So had John the Baptist, when he said he was not worthy to loofe the lacket of his Saviours shooe. And wise Agar when he said he had not the understanding of a man, and was more brutish then any, So St. Paul when he faid he was the meanest of the Apostles, and not worthy to be calld an Apostle. And Dawid professeth the same humility, Pfal. 131. saying. Lord I am not high minded, I have no proud looks, &c. And Pfal. He faith, Lord I am a worme and no man. The very scorne of men, and the outcast of the people this comportment is that which becometh holiness, and is acepted in the fight of God, for he refifteth the proud, and giveth grace to the humble, and of Ifraet he faith when thou wert little in thine owne eyes, then thou wert honourable, and our bleffed Lord and Saviour repressed the contention of the Apostles for the superiority by inculcating this grace.

But to seek honour from one another, and to love the praise of men, and salutation in the Market places, the uppermost seats in the Synagogues preheminence, precedency, and be called Rabbi our blessed Lord and Saviour renders these for the characters of those, who would seem to be righteous, and are

not.

He plucks of the masks and vizards of these Actors

Actors of holiness, and instances in their over Actings, to prove that they do but personate what they are not, they make broad their Phylacteries. Tith mint, Annis, and Comin, but neglect the waityst matters of the law.

He shews what they are within, in their harts and affections, they washed but the out fide of their cups, their inward parts were foul still, he compares their holiness to the painted Sepulcres, they flourished it with giveing their almes publickly, praying publickly, fasting, and disviguring their faces, that they may be feen to fast, and thus coming abroad among the people, they crave veneration for this maske of holiness, and they had their rewards which they fought. Our Saviour tells them what course they should take to have a real . goodness, Math. 12. 33. Either make the Tree good, and his fruit good, or make the Tree corrupt, and his fruit corrupt. v. 35. A good man out of the good treasure of his beart bringeth forth good fruit, &c. That is a natural production.

And when the principle, or cause is such, the effects will be answerable of a worthy Acts, and not to seek praise and honour for them is true worth, for hereby it is manifest that he who doth so, doth it for vertues sake, for the love of worth, and vertue meetly. Therefore Basil's expression seemeth to me to be unsound. Fugiamus manem gloriam duleem Spiritualium operum spoliatricem, tincam Virtutum. For how can it be called a Spiritural work, when it is done for vain glory, and not by the Spirit, and for the same reason, such a work can not be called virtuous, because

X 4

the glory and not the virtue is counted fweer, but nevertheless we may take such admoniti-

what they are eat, they mained boog ni suo

But it appears that these Pharifees principles, were not good, because they had such bale, vain and vile ends whereby they neglected the weigher matters of the law, and contented themselves with pairing off the external enormities that they might feem fair to men from whom they fought veneration, and reverence, for their professions fake, affecting the honout and reward of virtue more than virtue it felf. But this evil leaven, our faviour warned his Disciples of, and in them as I conceive their fucceffors. He shews what principles a good man hath, and practifeth & works by; for though none be good but God absolutely, yet in some degrees they may be good, as foleph of Arimathea was called a good man. And the good ground was he that received the word in an upright heart; fo that God judgeth of a man according to his state, not according to some particular actions, which may happen to be evil. Such principles, and fuch works makes a good man that these principles do bring forth is proved from the nature of them. They are given to that end that they should bring forth for God seeing the heart weak, and striving to bring forth fuch fruit, he gives them such graces, by the working of his Spirit in their hearts, as may enble them, fer. 32. 4. I will put my Spirit into their bearts. This is active. Tis called the life, the fountain of living waters, the fpirit of grace, and the spirit of a sound mind, because these graces are the motions, and operations

secondly, because of the vigour and strength of these principles, called the power of God and godliness. 3. From their being. The being that Grace hath in the Heart, is in its operation, so is its well-being; therefore they are said to be ready to die when they do not operate. 4. For the Seat of it; being possessed of the Heart, which is the chief part over all, and so gives Life to all, 5. The heart is supposed to be the feat of the affections, which being made good by such principles, they produce froit answerable.

The real goodness in the Heart must be exerred in the action; and the work that is produced must be good also, and must proceed from that good principle, viz. Faith, without which it is impossible to please God; but these good fruits are not proportionable to the goodness of his heart, for he is forry that they are no better, blushing ever at their imperfections, not boaffing of them, nor craving honour for them; the end also must be good. These qualifications the good works have. They are defcribed from their cause, Gal, 22. The fruits of the Spirit are love, joy, peace, meeknefs, Oc. Rom. 6.22. described by their end; these are fruits unto holiness Another difference is. that fome of those works are secret, and invifible to Men fuch as are terminated in the action within, as the fectet rifings of the heart against corruptions, as was in St. Paul, when he faid, That which I would, I do not, and groans for deliverance; faying, who shall deliver me from this bondage of corruption; also secret longings therefore they are

longings after Christ, and God, and Holines: also dependency upon Christ and God, inward mournings for sin, &c. 2. Such works as have opus ad extra, as to shew forth a good Conversation.

True Holiness defined.

It is a grace supernatural, insused by the Holy Spirit, renewing us after the Image of him that made us, whereby God is in us, Christ is in us, and the Holy Spirit is in us, and we are in Christ by an inseparable Union and Communion of Natures, 1 John 4. 16. Gal. 2. 20. and 4.19. 1 John 4.13. 'Tis infused, because of our selves we are not able to think a good thought; and Christ faith, That without him we can do nothing. God worketh in us both to will, and to do; though he commands us to work out our own Saturation; and the words following, viz. (with fear and trembling) denote the weakness and difability of our felves, and the ability which the command doth suppose, is from Gods affistance we doing our endeavour; our bleffed Lord and Saviour compares it to leaven; It is an Univerfal change of the whole Man; If any one be in Christ, he is a new Creature, old things are paffed away, and all things become new. It reneweth us after the Image of him that made us. Both the inward Man, and the outward are changed, as Saul's heart was changed when he was anointed to be King; so is every Saint changed by the Spirit of God that is in him, and the understanding; defires and thirsts after no knowledge, but to know God and Jefus Christ

Christ and him Crucified, because the understanding before was darkned, and alienated from the Life of God through the Ignorance that was in it. But now it is enlightned and the darkness is passed away, because the Light of the glorious Gospel of Christ, which is the Image of God, hath shined into it; for the Gospel is Light, and Jesus Christ is that Light that enlightens every one that cometh into the World: by this it cometh to pass, that the Soul knowerh, that all Gods Commandments, are True, Righteous, and Faithful; that they are tryed to the utmost. That it is Wisdom and Understanding to do thereafter. It now puts a true estimate upon God, and Christ, Heaven and Grace, and Glory. This is that wife Merchant spoken of in the Gospel, that having found a Pearl of exceeding great value in a Field fold all to buy that Field, his knowledge is practical, diligent, and not flothful, refts not in the inquisition, but proceeds to the acquifition of its true everlafting interest, through the knowledge of Jesus Christ, as he is revealed in the Gospel, Rom. 12.2. Be ye transformed in the renewing of your minds, that ye may prove what is the good, acceptable, and perfest Will of God.

As the undestanding is changed so the affetions love, hatred, hope, fear, &c. Are accordingly changed, he that before counted the Sabboth

weariness, now he calleth it a delight.

He that before rejoyced in the increase of Corne, Wine, and Oyl, and in satisfying the senses, his joy now proceeds from higher, and pobler causes, viz. The light of Gods counter-

nance, communion with Godin holy duties, reading the word of God, praying, thanksgiveing, meditating, and the most severe duties of fasting, humiliation, and repentance, and every meanes of begetting and improving grace he preferreth before fatisfying of the fenses with pleasant viands, which whilest they cherish, and delight the body, they deprave the better part, possibly, not the intellest, and rational faculty of the foul, for that may be improved too by God usige of the body, so it be not to excess. But the new nature, the divine Image which is begotten in us by the word of truth, is frarved, ftifled, and grieved: which image, and new nature, though it be in the understanding, yet it doth so far surpass the reason, as that doth the fenses, and is no other thing but the holy Spirit of God, which every regenerate person hath received in some measure; for this is that which did regenerate him, which if any man have not, it is certain he is none of his. It is known to be the Spirit of God, because it works not as reason doth, by arguments deduced from things visible to sense, nor such as can be proved by reasonable consequence, but it is oftentimes directly opposite, and repugnant to reason, as in Abraham, and so in all that undergo any trialls, (and who doth not undergo them?)

This new foul, or new life, of the regenerate is not fomented, nourished, or cherished by the elements of the natural, sensual, vegetative, or meerly rational soul, but by the word of God, and the dictates of the Spirit, for which it panteth, as the Hart panteth after

the

the water brooks, and breaketh out for the very fervent define that it hath alwaies to Gods commandments, which it esteemeth above Gold, and thirsteth after as the body doth for the necessarys of life; and yet the most regegenerate, and renewed person harh the flesh and coruption alwaies remaining in him; and must, and doth pray sometimes with holy Da-vid for renovation. Create in me a clean heart O God, and renew a right Spirit within me. Cast me not away from thy presence, and take not thy holy Spirit from me. For we have this trea-sure but in earthen vessels, we are not assured of the continuance of it, therefore we watch against our inbred corruptions, and pray for divine supportations, knowing our slippery standing, our own weakness, and the strength of our spiritual adversaries, which assails as without intermission. And when we think our selves most strong, we may fall as the great Apostle that denied his Master did, because in the best of Saints the flesh lusteth against the Spirit, and sometimes leads them captive, and foffers not to do the good which they would, but draws them to the evil which they would not, the law of the members warring against the law of the mind. Were it otherwise, there would be no virtue nor occasion of relisting.
The sense of which corruption, and uncleanness makes them mourne, bewaile, and abhor themselves in the words of St. Paul. O wretched man that I am, who shall deliver me from the body of fin, and death? Who can fay be bath cleansed himself? Who can bring a clean thing out of an unclean? But yer St. John faith, that he that

is born of God finneth not, because his feed remaineth in him, and the I Epst. c. 3. I have wrote unto you young men, because you have overcome that wicked one. Love not the world, nor the things of the world. And v. 6. Whofoever abideth in him sinneth not. Whosever sinneth bath not seen bim, nor known him, v. 7. Little children let no man deceive you; he that doth righteousness, is righteous, even as he is righteous, v. 9. He can-not sin because he is born of God, v. 8. He that committeth fin is of the Devil. Which Texts are not to be expounded in this fense, that a Saint of God may not be overtaken, or be temped fo above his strength, as to be overcome against his will, as some suppose it is; for then to what purpose doth the Apostle Paul enjoyne it as a duty? if any one be overtaken with a fault, restore such a one in the Spirit of meekness, considering that thou thy felf also mayest be tempted; unless a good man might be overtaken, and the argument too of the duty is politive, that thou also who art to restore him mayest be tempted, and overcome; therefore do this duty to another, and the promise of lifting up those that fall would be needless, and those many exhortations of our Saviour & all the Apostles to watchfulness, and prayer, circumspection, and carefulness, against temptations of the world, the flesh, and the Devil, seducers, and deceivers, would little become fo great teachers if there were no need at all of those duties, and no danger in the neglect of them, nor no possibility that the regenerate person could fall. Then he that frandeth needs not to take fuch

such heed least he fall, and St. John himself also saith in the first Epistle, chap. 5.17. All unrighte-ousness is sin, and there is a sin not unto death. And in vers. 16. If any Mansee his Brother sin a sin that is not to death, he shall ask, and he shall give him life for them that sin not unto death, and I Epist. ch. I. v. 8. If we say that we have no sin, we deceive our selves, and the truth is not in us: If we consess our sins, he is faithful and just to forgive; and ch. 2. v. I. If any man sin, we have an Advocate with the Father, &c.

But if we were absolutely free from sin, and the power of finning; what need had we of our Advocate? Therefore it feems by the opinion, and confent of most Men, that when he faith, He that is born of God sinneth not, he meaneth the same as St. Paul doth express, faying, It is not I, but fin that dwelleth in me. And again, so with my Spirit I serve the Law of God, but with my Flesh the Law of sin, and the Law of his Members lead him Captive. By which it appears, That the inclination of his mind was to serve God in all holiness of Life; and he delighted in that in his inward Man. And if he chanced to do the contrary, it was unwillingly, and he counted it his unhappiness, and bondage from which he endeavoured to get free. Whereas the unregenerate Man counts fin his freedom, and every holy observance of Gods Commandments, his bondage. And when his Conscience checks him, and forceth him to any walking with God in religious duties, it is thraldom and bondage to him. For his course of Life, and Conversation is to serve the Flesh, and the World; to walk in the ways of his own Heart,

Heart, and the fight of his eyes, and is forry that there is any Commandment to refrain him, and defires not to know it (at least in the strictness of it.) Again, if a regenerate person chance to be overcome by his corruption, and strength of Temptation, he immediately not only loaths the fin, but himself also, that he is no better; and would rather undergo all mifery, than fall into the fame again. And would foregoe all the enjoyments that he hath or hopes for in this World, if he could but un-doe, what he harh mildone. The unregenerate are not for and as Solomon describes the Harlot, she wipeth her month, and faith, I have not sinned: so do others in the state of Nature, unless their sins be very gross, say, they have not finned; or if they confess their fins to God, and pray for pardon, they think it is enough to embolden them to fin afresh. And as the Regenerate walk with God; and premeditate, and fludy, (not how they may commit a fin fecretly, and undifcovered, fo as to avoid the thame and punishment) but how they may walk closely with God, and avoid every Temptation and Snare of Satan: fo the unregenerate fludy and contrive to fin with ad+ vantage. And that place of St. John, that faith, ye have overcome the evil one, may be upon this ground, that they have overcome the evil one many times, and perfift in the conquest of their corruption every day : though peradventure some time the Devil may prevail to overcome them, as it is faid, he shall bruife thy beel : And though God never leaves Man to Be overcome, when he endeavours his utmost,

yet God may let him be overcome, as Peter was to humble him in the fight of his own weakeness when he is consident of his strength that he may depend, and rely more upon God, and seek to him more, and not rely upon his own strength, but ascribe all to God, and his grace. And though St. Paul consesses for much impersection, and St. John so much perfection, both of them will agree in this, that

we are made perfect in Christ,

m

d

St. John further describeth the perfections of the regenerate, I Ep. g. 4. Whosoever is borne of God overcometh the world. And sheweth how, in the following words, and this is the victory that overcometh the world, even our faith. He tells us the particulars which he means, namely, The lusts of the flesh, the lusts of the eyes, and the pride of life, which all are overcome, for ch. 3. v. 7. He faith, That he that doth righteousnes is righteous. And 10. Whosoever doth not right consness is not of God. And I Ep. c. 5. 18. We know that who soever is borne of God sinneth not, for be that is begotten of God keepeth himself, and the wicked one toucheth him not. Which touching certainly hath reference to the words before, of finning a fin not unto death, and those words, sinneth not, have the same reference, viz. He sinneth not, de industria Pleno Animo. Else no man will be found that it can be faid of him that he fineth not. Noah whom God mentioned for one of the three persons most acceptable to God, of whom it is testified in the holy scriptures that he only was found righteous, yet he was overtaken by the fin of drunkenness; this doidw

this sense is made clear to be the meaning of the place by Pfall 119. where in v. 166. He faith, Lord I have hoped for thy fatuation, and done after thy Commandments. 167. My foul hath kept thy testimenies, and I love them exceedingly, v. 168. I have kept thy precepts, and thy testimonies, for all my waies are before thee. He had an eye to all Gods Commandments. But it followeth in the same Pfal. ver. the last, I have gone aftray like a sheep that is lost, seek thy Servant. David did not alwaies keep Gods restimonies, if he had, he had not gone aftray, nor needed feeking, neither yet went he fo far a-Aray as to forget the way to return, as the words imply which follow, Seek thy Servant, for I do not forget thy Commandments. And Pfal. I have not for faken thee, as the wicked doth. For when he did fall, as in the numbring of the people, and likewise in the matter of Uriah. his heart foone fmore him, and he humbled himfelf with weeping, falling, and prayer, and facrificing, and renewing his vows of better obedience, confelling his fins with grief, and shame, patiently enduring such chastisements as God layed upon him. Nother fin nor the punishments which he suffered for his fin could prevail to extinguish his love to God and holiness, because he was regenerate, and borne againe and his feed remained in him; therefore he flill retaines good thoughts of God, and his waies, as he expresseth in the Pfalmes, chiefly the 119. My foul breaketh out for the defire it bath abraies to thy Command-ments. His eyes prevented the morning watches that he might be occupied in Gods word, which

which he faith, he esteemed above Gold, and had chosen for his heritage, because they were the very joy of his heart, and this carried him forth to praise, and extol the excellency of Gods word and Commandments, saying, Thy testimonies are monderful, therefore doth my soul love them. And again, they are tried to the utmost. They are exceeding righteous, and true.

I have more understanding than my teachers, for thy Commandments are my Study. Except my delight had been in thy Commandments it had not failed, but I had perished in my trouble. Thy word giverb light, and understanding to the simple. And in Pfal. 18. The law of the Lord is an undefiled law converting the foul, the testimony of the Lord is sure and giveth wisdom to the simple. The statutes of the Lord are right, and rejoyce the heart. The Commandment of the Lord is pure and giveth light unto the eyes. The fear of the Lord is clean, and endureth for ever. The Judgments of the Lord are true and righteous altogether, more to be defined are they than Gold, year than much fine Gold, sweeter also than the hony and the hony comb. Moreover by them is thy Servant taught, and in keeping of them there is great reward. His hatred also was changed to hate that which God hated (as he faith) I hate them that have thee. And I have all false waies, but thy Law do I love. This holy love makes the yoak of Christ not only easy, but delightful. As Solomon expresseth, Prov. I. Her muies are waies of peace; and all her paths are pleasantness. And those that malk in her paths shall not frumbles for all her paths are night paths. And they know ilora

know that these paths are right, and lead to happines, peace, rest, and life, for that experience they have had already, and tafte of those heavenly gifts and power of the world to come, they retain with good liking, and they thirst for a further enjoyment of them : albeit God fuffers them sometimes to fall, that they may know their own weakness, may learn humility, be more diligent in prayer and watchfulness, live more by faith, and depend upon God, and ascribe all to Christ Jesus, who is all, and in all; and that they may go out of themfelves, as St. Paul did, when he defired to be found in him, not having his own Righteousness. for he faw the imperfection and infufficiency of his own Righteoufiels, and therefore fought it in him : Who of God is made unto us Wildom. Righteousness, Sanctification and Redemption; for he is the only Righteousness on which we can trust for our fustification, febova fustitia nostra. & omnis fustitia nostra pannis menstruata. God that bath found folly in the Angels, fees iniquity in our best duties I and that all have fined, and come short of the glery of God, and are righteous by God's mercy only, not imputing their fin. As Pfal. 32. Bleffed is he whose unright consness is forgiven, and whose sin is covered. V. 2. Bleffed is the man unto whom the Lord imputeth no fin, and in whose spirit there is no quile: That all flesh may be filent, and all mouths may be stopped before him. But God overlooks the frailties of those that are fincere before him, in whom there is no guile, hypocrifie or diffimulation in their love to him: who eschew their own fin, which their nature is most most inclined to; As David, in Pfal. 18.23. faith. I was also uncorrupt before him, and eschewed my own wickedness. They allow themselves in no fin, nor in any degree of finfulness. As Naaman the Syrian would be excused in bowing to Ammon in the house of Rimmon. So many feeming righteous, are holden captive by some one luft, which they like not to have fpoken against. But those whom Christ gave himself for, he bath redeemed from all iniquity, and purified them unto himself a peculiar people zealous of good works. Albeit their best works are imperfect, for who can bring a cleane thing out of an unclean thing ? not any, yet are they who are Christs redeemed ones, zealous of all good works, and (with David) they can fay they have an eye unto all Gods Commandments. and have put off the old man and all his works.

And it is from a principle of love, and defire from the sense of Gods love to them, and the desire of obeying him, who hath so obliged them, together with a love and liking they have to the waies of God, by reason of the new nature, begotten by God in them, in the act of regeneration. This Divine love breathed, lived, and moved in David when he said, What shall I render unto the Lord for all his mercies towards me? And Oh how I love thy law. And in the same manner the Servants of God sind it to move, and it is the sulfilling of the law

in Gods account and acceptance, in their mont

As on the contrary disobedience proceeds from unthankfulness to God for his mercies, and forgetfulness of them, whereby the love of God is extinct, as in the rebellious Israelites.

They remembred not his marvelous works that he had done, but were disobedient at the Sea, even the Red Sea, Pfal. 106, 13. Within a while they forgat his works, and would not abide his counsel, but lust came upon them in the Wilderness. That it is the way of Gods dealing with his people thus to oblige them to his service by beneficence, and bounty, and wonderful deliverances wherein his hand, and almighty power onely could help us, appears by Pfal. 105. Which recites the wonders which God wrought for the Ifraelites in Egypt. Whereby he delivered them from that thraldom, and afterwards brought them to the promised land that flowed with Milk and Hony. The end of all which, is expressed in the last ver. That they might keep his statutes, and observe his laws. When God bestowes such great mercies upon us, as affonish our understanding, as he did to them, they were like men that dream when they were deliverd from Captivity, when he delivereth us miraculously, just then when we are at the very brink of destruction, when the knife is at our throats, or like brands pulled out of the fire, folare we rescued, and fometimes we are so rescued from the precipice of Hell before we are confumed, it is no cause that may induce us to think that we are better than others, or that it is for our own righteousness sake. God forwarneth the Ifraelites from fuch misconceptions, and that caution feemeth to imply that we are prone of our selves to such delusions; God commands them when they bring their offering to fay, A syrian ready to perish was my Father, &c. 100 10

True Holiness defined.

But the cause that movedGod was from himfelf, because of his love, and favour which he had to them; his goodness only was the efficient cause, and the final cause his own glory. and fo it is of all our deliverances, that we being delivered should serve him in holiness, and righteoushess before him, all the daies of our lives. Sutable thereto is the practice of Gods Servants, for they ascribe them not to their own merit, but reflect upon their own unworthiness, that they may ascribe the more to Gods free goodness, and mercy, faying with David, What am I? and what is my Fathers house that thou shouldst do such great things for me? Pfal. 116. 9. And Pfal. 8. Lord what is man that thou art mindful of him? or the Son of man that thou visitest him. And St. Paul admiers Gods mercy to him, who he faith, Was the least of the Apostles, and not worthy to be called an Apostle. Which humility of mind, and sense of our own unworthiness, kindles the flame of our holy love to God for all his goodness, and excites our Zeal to do all we can for God. And not only the mercies received, are improved to inflame our affections to love God our great benefactor, but the mercies also which we hope for, and expect hereafter, as in 2 of Sam. 7. 19. David speaks to God, Who am 1.0 Lord, and what is my house, that thou hast brought me hitherto! And this was yet a small thing in thy fight O Lord God, but thou hast spoken also of thy Servants bouse for a great while to come, and is this the manner of men O Lord God! Though men, the more they have done; the less we can expect from them, yet with

with God every mercy is an earnest of a greater, therefore he argued well that faid, The Lord delivered me from the Lyon, and Bear, and will deliver me from this uncircumcifed Philistine. So did St. Paul, faying, The Lord hath delivered me, and will deliver me. And this affurance, and hope alone in the want of all outward comforts by the strength of faith was able to support holy 70b, for therefore he was a conquerer over all these fiery darts of Satan, and was able to do, and fuffer the good will, and pleasure of God, because he believed that his redeemer lived, and that he should see him at the last day. A further improvement, the heavenly foul makes of mercies to engage its love and affections to God in the confideration of the overplus which God in his great goodness, and liberality bestowes upon us above our defires, and requests: as when Solomon asked wisdom, God bestowed upon him riches, and honour; and when David asked life, God gave him a long life, even for ever, and ever. So Abraham asked a child, and God gave him feed as the fand of the Sea. And we know of our own experience, how God hath exceeded our requests, for many temporal bleffings, which for the prefent when we had received them feemed great to us, and to a thankful heart they will alwaies feem fo, and have the fame operation to affect the heart with burning love to fo great a benefactor. But much more that overplus of eternal happiness, which the Saints believe they shall receive. For eye hath not seen, nor ear heard, neither bath it entered into the heart of man, what the Lord hath prepared

pared for them that love him. And as a Virgin beloved puts not an estimate upon the gifts of her Lover according to their meer value, but according to the respect which she hath to his love, whereof they are pledges, fo the heavenly foul also looks more upon the love and favour of God shewed in his mercies, than upon the benefit it receives by them, as David expresseth in the Psalmes, Psal. 63. saying, Thy loving kindness is better than life it self. Therefore faith the Spouse in the Cant. Let him kiss me with the kiffes of his mouth, for his love is better then Wine. Which holy love, the foul delights in, and by it all duties in religion and works of piety, charity, and mortification are made easy, delightful, and desirable, and not burthensome. And so love may be said to be the fulfilling of the law, because God accepts the will of them that are carried by this principle. And they likewise accept of all that comes from God as from his love, whether it be affliction, or prosperity, because they believe that God will bring good out of evils, and cause all things to work together for their good, and will shew his love and faithfulness in delivering them, and will give them their hearts defire, if they delight themselves in the Lord. (Pfal. 37. 4.) And injoy themselves in ferving him, call the Sabbath a delight, and as the Spouse in the Cant. ch. I. Sit under his shadow with delight. If they trust in him, hope in him, rely upon him, fray themselves upon him. All which duties, and all others they can do in some degree through Christ that frengthens them, from whom they have all their

pr

m

fre

fu

If

uí

b

P

1

b

E

their sufficiency, whose Grace is sufficient for them, though of themselves they can do nothing, not think a good thought, for his strength is perfected in their weakness, and his Spirit helpeth their infirmity; for instance, in the duty of Prayer; they will approach the Throne of Grace, to pray, and praise God, though they feel in themselves dulness, and indisposition; because they have found affistance in former duties, from Gods Spirit enabling them, when they were as much indisposed as at present, therefore they do hope for, and expect the like again; and therefore they go on assured (as Abraham was) that God will provide himself a Sacrifice.

made cafe, delightful, and deligable, and not A parallel instance is that which St. Paul experienced, when the Stimulus in carne, the provocation, or irritation in the Flesh buffered him: First, he is sensible of his own weakness and ufeth yiolence upon himfelf, and keeps under his body; yet he did not trust in these means, because he knew their insufficiency. Therefore he feeks help and affiftance from him that is All-sufficient, and befought God against it; that it might depart from him, which God was not pleased to grant, as appeareth, because the Holy Man was subject to be transported with Pride, because of the extraordinary priviledges, and abundance of Revelations, given unto him. Yet he obtained that which was better for him, Grace sufficient, for when he was weak in himself, he was then strong in Grace.) And that Stimulus suffered to remain to prick the bladder of his Pride, and pro-117:11

probably for the same reasons God may suffer many of us to undergo the like buffetings from our corruptions, and yet support, and fustain us in the encounter, that we fall not, If we be careful as the Apostle was, to make use of the same means, viz. subduing out body, and prayer. For we have all the fame promifes, as these men had, and the same means to obtain Grace and Life Eternal: To know God and Jesus Christ whom he hath fent; and he that hath but the hope of Eternal Life purifyeth himself, even as he is pure, and this purifying is by denying our felves, taking up our Cross, and following Christ, which is the Act of Faith, and the Life of Faith. And by Faith too, it is fcarcely attainable, with great difficulty, as our Saviour himself tells us, Luke 3. Strive to enter in at the strait Gate, for narrow is the may; And the righteous shall scarcely be saved, Oc. And those who have both Faith whereby they are able to overcome the World by Gods affistance, and the Spirit too to affift them; yet these find that though the Spirit is willing, the flesh is weak. That is, though thou subdue it never so much ; yet, though it be subdued, that it dare not much oppose, yet it will still be unable to keep Pace with the motions of the Spirit. Yet I fear too, that it will never be fo fubdued, but I shall be forced to bewail my self often with the words of the Apostle, Romans 8. The Law is Spiritual, but I am carnal, but as he discovered himself in this perfon, faying, tis no more I, but fin that dwelleth

leth in me. So may every child of God whose will is as his was; and useth the means that he did. And so will God own them for that which is his Image in them. By this the Apostle sheweth the enemy with whom he had fought the good fight, and having fought it, he assures himself, that God will give him the Crown. And having sowed the seed, he expects to reap the same he sowed; for he sowed to the Spirit, and of the Spirit hoped to reap life everlasting, which the Righteous Judge will give to all that love his appearance, Rev. 22. Let him that is holy be hely still.

fi

h

f

felves, taking up our cros, and following Christ, which is almost attach the

of Figh. And by Faith 100, it is The meanes which the foul useth to attaine its renovation, and to preferve and perfevere in it; Are fervent prayer to God for it, diligent reading, meditation, mortification, and continual felf denial, Zeal of God, an earnest thirst after a greater degree of grace from the fense of its own weakness, and failing, a forfaking the world, its hopes, and feares, and worldly interests, profits, joys, and greifes. Faith, hope, and watchfulness against temptation, to watch the mouth and the heart. Patience in fuffering wrongfully, humility, or to be litthe in his own eyes, for God gives his greace to the humble. To fet God alwaies before us in his omniscience, omnipotence, infinitness of his holiness, glory, and goodness. A timely and earely seeking it, and entertaining it when it is offered to us without delaies, else when we feek we may be rejected, as in Prov. I. Because cause when I called you answerd not &c. Unweariedness in their race. To have an eye to the recompence of reward and not to fear them that can only hurt the body but be in the fear of God all the day. To abstain from all appearance of evil I Thef. c.22. Not only from known fins, but from things that have but some complexion of evil, for fuch is the purity of Gods nature that he hates every species, or shew of evil. And fuch perfection doth he require in his Servants, as it is expressed by our Saviour, Math. c. Strait is the gate, &c. Be ye perfect as your Heavenly Father is perfect.

A holy appetite to the word of God, and communion with God in every ordinance, as prayer, praise, the communion of the body, and blood of Christ Jesus in the Lords supper, Mat.

Bleffed are they that hunger, and thirft after righteousness, for they shall be satisfied, Psal. 42.2. My foul is thirst for God, yea even for the living God. When shall I come to appear before the prelence of God. This sheweth how he practised. Another meanes like unto this is that of Sr. Paul not to account, that we have attained, but to press forward.

Also it is appointed as a necessary means to attain this end, by our Saviour himself, that we learn of him, and we are taught fo to do by the holy Apostles. That we should walke even as he walked, 1 70h. 2. 6. Hereby we know that we have his nature, his image, his Spirit, and union with him we ought then to imitate his humility, whereby he became man, and took upon him the form of a Servant, in his meekness, Isa. 53.7. He was oppressed, and afflitted

afflicted, but opened not his mouth. He gave his back to the smiter, and his cheeke to them that plucked off the hair, and hid not his face from spitting. So ought we to bear injuries with patience, and not render evil for evil.

3. In his willing and perfect obedience, Pfal. 40. I delight to do thy will, thy law is in my heart: 4. In love, Ephe: 5.7. Walk in love as Christ loved us. Let busbands love their wives as Christ loved the Church. q. In perfect charity, me must pray fer our enimies, as he did 6. In diligence in religious duries, he praved all night, he went constantly to the Synagogue on the Sabbath day, 7. In our Reverence in holy Worship, he fell on his face, or kneeled, yet he had the Spirit without measure. 8. In his contempt of the world; My Kingdom (faith he) is not of this world. 9. In heavenly-mindedness, his custom was to instruct of Heaven out of ordinary conferences; as when the woman spake to him of water, he spake of the water of life: So must we have our conversation in Heaven. To. In his faithfulnels in his function, Heb. 3. 2. Who was faithful to him that appointed him, as Moses was faithful; he was daily in the Temple, and went about doing good and therefore in his last prayer faid, It is finished! II. In felf-denial he faid, I feek not my dwn will, but the will of him that fent me. He would not suffer them to divulge his miracles; nor be made a King. 12. In his zeal: 'Tis faid of him, The zeal of thy house bath even earen me up. 13. In his Truth, He faith, To this end was I born, that I Should bear witness to the Trath. 14. In his obedience to his Parents, it. In his publick spirit,

he was born and died, and rose again upon a publick accompt,

3 Sio oculus, fic elle manus, fic ora movebat. Int

Those that are otherwise, are not holy, as they ought to be, therefore let us press forward, and pray, that we may receive of his

fulness grace for grace.

The last means, but not the least, is Repentance; the same which was the first, not a flight confession of our sins only, with forrow for a day, as the Prophet Haiah expresseth it, Ma. 48. 7. To hang down our heads like a bulrufh for a day. Wicked Ahab did more than fol Thy flony heart will endure more malliaring than one daies contrition, and not be broke. But fuch forrow as may work a change, as that of the Ninevites, Jonah 3.8, 10. They turned from their evil way, cloathed themselves in fackcloth, and cryed mightily to God. And fince notwithstanding our repentance, our corruptions, and our spiritual enemies do somerimes prevail against us, we must as oft as we fall, rife again by repentance, and mourn over the finfulness of our nature, as David did, Pfal. It In fin bath my Mother conceived me . And Paul, When I would do good, evil is prefent. O wretched man that I am : And this we shall have cause to do as long as we live; and this causeth us to iterate our repensance which we first made upon our conversion; as it did in holy David, and Job, calling to mind the fins of their youth. For I conceive the method of the Argument of the penitent is, that he believes that his fins were tharers in procuring those bitter fufferings to his Saviour, which he cannot think of 340 Meditations of Repentance.

of without grief, and breaking off those sins; and that grief leads him to believe that Christ in his sufferings had respect to his sins; that affords comfort.

eid to Meditations of Repentances besw

Mot. The Sacrifices of the Lord are a troubled

fpinit, Pfal. CI. set now doid word body some

When I have fallen into any fin, I immediately perceive my loss of my innocency, as our first parents did, and the injury done to God. And then I loath my felf, and would give all I have to be restored to my guiltless state again; if I could but undo that which I have done, and I resolve to spend all my life in weeping, fasting, and prayer, if so be the Lord will have mercy upon me, and pardon my fin, and not destroy me, then I see that nothing I can do or fuffer can make attonement to God for my fin: But my fledfast resolution is that I will never fin more. O Lord give me the fame minde now and ever, that my fins may be ever in my fight to bewaile the loss of my innocency and the injury done to thee, to loath my finful felf, to endeavour night and day, to undo those finful acts by teares of repentance, mourning, humble, confession, prayers, fasting, charity, and severe watchfulness against my corruptions the duties of mortification, and felfdenial. And to renew my vows, and resolutions never to fin more. And for the remainder of my days to abstain from the least degree of every fin, and not to go as far as I think I may lawfully do in the fatisfying of my fenses, and passions,

passions, least I be drawn in one degree too far. That the Lord may behold my grievous forrow and repentance, as he did Perens and Davids, and may have mercy upon me, and pardon me, and not destroy me, and take his holy Spirit utterly from me as he did from Saul.

O Lord, (Though my fins are as scarlet) do thou wash me throughly with the blood of my Saviour which onely can purge my fins, and is the only propitiation to attone thy wrath, and to reconcile me to thee, and restore me to everlasting righteousness better than mine own which I lost, and makes me white as Snow, and being so washed, and cleansed, I shall have communion again with my God, and peace of conscience, and abhor those sins that caused my Saviours sufferings.

Lord, thy mercy would have no object, if there were no misery. All that are descended from Adam, have been prodigal Sons, as he was; and by their prodigalities have forsaken thee daies without number, and have sought out to themselves many inventions. I find in my own heart, that I would stay from thee, and never return to thee, if I could but find empty husks to satisfie the thirst of my soul, which are only sit for the voluptuous Swines

of the world, and can never fatisfie.

Thou fittest upon a Throne of grace, to this can we come by Christ only; through him we may come boldly, and find mercy in a time of need; and all that come unto thee, come by this, and to this I desire to approach, that I may find mercy in this time of need; receive me, I beseech thee, as a returning Prodigal, desirous

342 Meditations of Repentance.
to break off my fins by repentance and a new

Lord give me that Repentance that I shall never repent of; that I may search and try my waies, examine my own heart, and discuss all my actions, what I have done, through the whole course of my life let me performe this duty by thy assistance that I may not run on in wickedness without regret, as they did of whom the Prophet Jeremiah speaks, Jer. 8. 6. They said not, What have I done? I will therefore make this reslection seriously, particularly, and constantly.

In this Examination I will consider the bate that cought me, and deceived me, that I may abhor it as a mean, base, and vile thing to be put in the scales against that communion with God, his savour and hopes which the soul had in God, which it lost by that sin as to its present feeling, and if it should at any time reinforce its allurements, I will reject them utterly,

and not have to do with them any more.

I consider also the present, and suture evils brought upon my soul by this sin, for though I must not dispaire of pardon through the alsufficient merits of my Saviours sufferings, yet I find my self searful, and ashamed to approach the throne of grace, least I should find him a consuming fire. I am undisposed for every holy duty, and deprived of the assistance of the Spirit. And not only so, but I am as it were lest to my self with the tempter, and see none to succor me, and I know not what to take in hand with hopes of success, I am at a loss what I should do, because I seeme

to have lost God who hath withdrawn himfelf for my sin, and hides his face. I am also
made naked, and destitute, for he was my defence, and shield, my strength, and resuge, my
hope, and helpe in trouble. I have wilfully
opened a gap to let in a stream of corruptions,
a Breach is made in my spiritual Castle for all
the enemies of my soul, to break in at, and I
am disposed to greater sins which by little and
little creep in, and get ground by degrees till
at last it reigns uncontrolled, and brings us
in the end to a hardned heart, a seared conscience that cannot repent, and eternal damnation.

I consider also what might, and ought to have drawn me from my sin to the contrary virtue. What strength of humane reason, what moral precepts, natural modesty, and shame, fear of being seen, examples of moral, serious, and religious men to the contrary serenity, of mind, the publick good, and my own private good, contentation, and transquility, and happiness with many more motives from the light of natureand good education ready to inform and

restrain a mind willing to be virtuous.

Besides innumerable, other restraints from the word of God, the instructing of the Spirit. The sife of saith, the sear of God, and his alseeing eye, the terror of the curse upon the disobedient. Hope of Heaven, and eternal recompences to the obedient, the exceeding and eternal weight of glory which is laid up for us, the exceeding precious promises, able not only to support the soul of a believer in the greatest difficulties, but also to ravish it which excess of joy under the greatest sufferings. Besides if I had no such that the greatest sufferings.

Meditations of Repentance.

fuch light of nature, no education, no know-ledg of the seriptures, and humane precepts, no knowledg of histories of Gods dealing in judgment with other finners who have felt the truth of all the threatnings denounced against finners, as folephusand the scriptures, and other writings testify the Jews did, and all noto-rious finners have done, and daily do; if I had no promifes to allure, no threatnings to drive me, no conscience to testify unto me, no testimony of other men in all ages both wicked, and righteous; yet this one argument were perswasive enough to have deterred me from wickedness to the service of God, namely, my dependance on him for the necessaries, and conveniencies of life, my supplys, my sustentation and prefervation from imminent dangers, unexpectedly furprising me. This might be fufficient to make me bewaile my own improvidence, and folly in casting away my succour, my hope, my sustentation, safeguard, and prefervation, for that which hath not profited me. I therefore with grief of heart bewail my felf. But that which may cumulate more grief is to confider the ungratitude of my finful foul for fo many mercles received which have transported me with admiration. As when I received form the hands of the Lord houfes that I built not, and wealth that I laboured not for, whereby I was delivered from getting my bread with the sweat of my brow, and the labor of my mind, and body, in pain, and forrow, with continual carping, and caring, and reftlefness, the benefit whereof I continually enjoy with comfort, therefore my duty of gratitude obligeth obligeth me to consider what I shall render to God, and to use these mercies to his honour and glory, and not to abuse them to his dishonour in finning against him. And when I have done the contrary, I have dealt unworthily with so good a God; for if Hanna would needs retribute for one mercy, what must I do for so many? The many deliverances that God hath wrought for me in bringing me out of troubles which I have fometimes brought upon my felf, fometimes my enimies have brought upon me, fometimes the hand of God hath brought upon me, and my relations, either for our fins, or for our trials, out of all which the Lord delivered me; so that I can testify, and fet to my seale, that God is true, and hath performed all his gracious promises to me, that he hath made to them that fear him. He hath been with me in fix troubles, and in the seventh he hath not forfaken me, his deliverances have exceeded both these numbers, therefore I must confess that he hath also verified his largest promises to me, saying, I will never leave thee, nor for fake thee. And also when he faith, No weapon formed against thee shall prosper. And when he faith, Open thy mouth wide, and I will fill it. For his mercies have been greater than my defires, and my tongue would fail me to reconnt them.

All which fly in my face, and teftify against me when I fin, for how can I recount all his benefits which I have received from him, upon which I live, beginning with that of being born of virtuous parents. And all the deliverances which he hath wrought for me, in abundance of mercy, and chiefly that he hath delivered my foul from Hell. But I must reslect upon my fin with shame, and confusion of face, with loathing, and abhorring my felf in fackcloth and afhes, with fasting, and depriving my self of all comforts, and injoyments, with hamiliation, and abasing my self with earnest and humble Supplications, fighs, and tears, of a contrite heart; but when I confider the vows, promifes, and protestations which I have made to God in my time of trouble, when I fought to God for my deliverance, and that he did pluck me as a brand out of the fire, and did hear my prayers, and delivered me, and did grant my requests above my defire, or hope, as he did facobs. These broken vows put me to shame, and cause me to abhor my felf, and with Ephraim to smite upon my breast, defiring in my heart that I could do any thing whereby I might but undo one finful action, or that I could expiate the fame by any fufferings, but my conscience tells me that all I can do or fuffer, through the whole course of my I fe, will not be sufficient to expiate, or attone for one fin, fo as to make me innocent again, Therefore I have refolved, and vowd to fin no more. And I have wished my felf dead, that I might no more fin, and I have refolved to separate my self from the world, that I may spend all my time in serving God, who hath not dealt by me after my fins.

Thy word (O Lord) hath shewed me, that if thy people repent them of their sins, and forsake them, though they be as scarler, thou wilt make them white as show, and thou wilt abundantly pardon them, and thou wilt repent thee of the evil which thou bringest upon them.

If Ahab go mourning, thou wilt not bring the evil in his days, and all thy threatinings are only conditional, unless we repent. So the City of Ninivie diverted thy wrath by turning unto thee, and feeking thee, with fastings, and prayers. This duty all the Prophets taught. This St. John the Baptist preached, Saying, Repent for the Kingdom of Heaven is at hand. This our Bleffed Saviour, and his Apostles taught. Therefore let me practife this so necessary a duty, but unless thou inablest me with thy grace, and unless thou givest me repentance, I cannot have it of my felf, because my heart is hard of it self and thou only dost mollify it by the word, and thy Spirit. I will therefore befeech thee for this grace, faying with Ephraim, fer. 31.18. Turn thou me (O Lord) and I shall be turned, for thou art the Lord, for of my felf, I am under thy Chastisements untamed, as a Bullock unaccustomed to the yoak. But if thou turnest me, thou wilt open my ear by discipline, thou wilt open my eyes, and mollify my hard heart; I shall be instructed, convinced of my errours, and finite upon my breaft, and repent, and be afhamed. Thus Ephraim did fer. 31. 19. Surely after I was turned I repented, after I was instructed I (mote upon my thigh, I was ashamed and confunded, because I did bear the reproach of my youth.

Lord we ascribe this, and all our graces unto thee, thou workest in us both to will, and to do, as St. Paul said, That he labourd more abundantly than all, yet not he, but the grace of God in him. It is not sufficient that thou commandest all men to repent, but that godly sorrow which worketh repentance is from thee also. By this we are forrowfull for our fins, for fins fake, and not only for fear of the punishment, as Esau, when he sought repentance carefully with tears because of his loss, as also Pharo repented of his fins, but the plagues being removed, he returned to his sin again. And the Israelites when God consumed their dayes in vanity, and their years in trouble, and when he slew them they sought him, but within a while they forgot God. And God alone can give this forrow, because he alone can open the eyes to let us see our selves, & know our selves, and let me eyer seek my light in him (Ast. 26. 8.) For Ged is light, and all light is from him.

fe

b

fe

fi

h

out

The Spirit shews us our selves in the glass of the law, which shewes us our sinfulness, and our lost undone condition by reason thereof, and that fin is the worst of evils, because it is the cause of all other evils, and without this conviction we cannot repent, because we are destitute of light in our selves, to see our selves, for by fin our understanding is darkned. (Eph. 4. 18.) And I fob. 2. II. He that haterb bis Brother, walketh in darkness, and knoweth not whither he goeth. He wanteth light, and fight too, fob 24: 13. They rebel against the light, and know not the waies thereof. Naturally we thut our eyes against the light as the fews, fob. 12.37. Though Christ Jesus had done many miracles. among them, yet they believed not in him; though also he speak as no man spake, his enemies being judges. And because our natural estate is a state of unbelief, therefore we in that estate oppose the light of Gods word as is faid, Luke 16. 4. Though one should come

out of Hell, they would not believe.

Again, I find I cannot repent of my felf. wirhout Gods grace inclining me: Because naturally my heart is proud, and unhumbled, and fees no use of Christ. And therefore it must be humbled by grace, for Christ came only to feek, and to fave that which was loft, and fenfible of their lost condition; their Spiritual fickness, and fly to Christ as the man flayer did to the Cities of refuge, or the prodigal after he could not find relief in the husks, would then returne to his Fathers house. Again, I find in my felf that my nature, when dejected, is inclined to repentance too violently, as the Corinthians who forrowed over much, or rather like that of fudas, ready to make away my felf, if Gods supernatural grace did not help me, by applying some word of comfort out of the Scripture. Then if my repentance cause not a dejection, I fear it is too cold, like that of the Israelites, when God slew them, then they fought him, but presently they forgat that God was their redeemer. Therefore I pray for Gods grace fo to convince me of fin. that I may be also convinced of righteousness too, for he hath said, That if we confess our sins, he is faithful and just to forgive them. That I may not forrow as those who are without hope, nor hang down my head like a bulrush, for a day, but that I may forrow to amendment, and better obedience, for unless it attain to that end, and proceed from these causes, I must not account it a godly forrow working to repentance. But a worldly forrow or a devilish forrow, for they also fear, and tremble, but they Pagner.

they cannot turn unto God, with their affections, and endeavours, and bring forth fruit meet for Repentance, nor be renewed in the Spirit of their mind, which is the only true Re-

F

1

pentance.

I find in my felf fometimes motions of the flesh, suggesting that I have time enough to repent. But I pray that whilst it is to day, I may lay hold on the seasons of Grace, that I may remember my Creator in the time of my wonth; least fin grow to a habit, and by custom seem to be no fin, and becomes a second Nature, that it cannot be parted withal. And in the first of Proverbs 'tis said , Becanse when I called, ye answered not; therefore ye shall call and I will not answer; which our Saviour testifieth that the Jews found true, when he wept over fernsalem, and he rejected those who

made excuses when they were invited.

I fear, and am jealous, that my Repentance is not fo found as it ought to be, because I am not fo sensible of the evil of sin as I ought: for though immediately after the commission of fin, I apprehend great evil in it, in making me liable to all Gods Judgements, here and hereafter; and that it deprives me of all good. First, my hopes of Eternal happiness hereafter, and the great and precious promifes made to the obedient. And if not that, for there remaineth hope of Repentance, yet there is great lofs, and punishment to all finners though they repent. As David found when he numbred the people: When God offered him his choice of the three Judgements. And when he denounced that Judgement against his Family. £i-

wit pi-

C-

he

·C-

ay

y

ny

y

d d

n u

+

t

0

Family. That the Sword should never depart And Lot for his drunkenness, and luft, fuffered shame, all the days of his life, and the curse upon his Seed. Besides the outward losles, I cannot sufficiently value the inward Spiritual los; when I have no access to the Throne of Grace with any confidence, but am afraid to approach to it: nor can have any comfort in meditating of God's Word and Promises, as if I heard a voice, saying, Why dost thou take my Laws into thy Mouth, seeing thou hatest to be reformed, and hast cast my Commandments behind thy back; or, if I do meditate of Gods Word, and his Promises, and his Goodness, I find not fuch sweetness and delight in my Meditations as I did before I had finned. On the contrary, I find these Spiritual losses: First, Great advantage given to my Spiritual Adverfary, to infult over me, as if I were guilty of all fins, by this one fin, and the same disobedience that lead me to this, would lead me into all fins; (which God forbid.) And my own Conscience is ready to accuse me of all sins for Alledging to me that it was only Gods restraint by afflictions, that hindred me from falling into all fins; and that now he is like to leave me, bécause I have lest him; and fo I am like to be as guilty as any Man ever was. Next, that he finds another advantage to tempt me to a further degree of fin; fuggesting to my mind, that I am so far engaged in Sin already, that I am loft, and God hath cast me off, and I can be no more undone, if I proceed further in fin, to which suggestion if I am but once drawn to yield, he will eafily'

cafily draw me deeper and deeper; but I pray that he may never draw me to the belief of this. A further evil I find as great as any; that the guilt of all my fins, both of Omission and Commission that ever I was guilty of in all my Life-time, now flyeth in my face with aggravation, as if they were unpardonable (so doth my conscience aggravate them) and my Spiritual adversary is ready to perswade me to despair, because I lie under so much guilt; and God so just, that he punisheth sin where ever he findeth it, as he did in our first Parents, and all Mankind for the guilt of one fin. All which evils, and many more, which fin bringeth and hath brought upon others, I am sensible of with fear and grief in a great measure, immediately after the commission of sin. Yet I find it hard to keep in my mind a continual dread and fear of every fin, and watch against it so frictly as I ought, though I have felt the bitterness of it. And though I can say with David, my Iniquities are gone over my Head, and are a fore burden too heavy for me to bear. I pray therefore, that they may ever be in my fight, that I may be sensible of the burthen of them, and of all the evil in them; and weep for them day and night as he did for his, and may bring forth fruit meet for repentance. That God feeing it, may turn his face from my fins, and may blot out all my misdeeds, when he fhall behold my heart broke; and beaten to pieces by the burthen and weight of my fins, which facrifice the Lord doth not despise. And when he shall behold me abhorring my felf, he may not abhor me. But when I confess them,

ar

th

ha

to

ha

1

h

1

f

d

am forry for them, and fortandition necessablot them out, and my foul may eing washthat they are pardoned in Christ Jesus, rounihath borne them. And that he had an eve und to me in his fufferings, and hath washed me clean with his blood, and made me white as fnow, that by his stripes I am healed, and that my name is written in that free pardon that he hath purchased. And that I owe unto him all that I have or can do for this mercy. Though I have forfaken God as an adulterous wife doth her husband for other lovers, and given my affections to others, and taken it off from God, whereby I must contess that I have deserved that God should cast me off; yet because he hath declared, that though a man will not receive again such a wife, yet God will receive again such people, and invites them to return unto him, therefore I returne again unto God, trusting in this his word of promise, that he will receive me again into his love, and favour, with everlasting mercy, and kindness, has also

And I will henceforth resolve never more to entertain any thought that may tend to feduce my affections from fo good a God, or corrupt my love to him, but will watch strictly against such as would allure me, and deceive me, and pray to God to affift me, fince these my spiritual enemies are too subtil, and too strong for me alone to deal withall without his affistance, which he hath faithfully promiled to lend me, when I heartily, and earneftly crave it in my time of need, and diffress. And then I shall be able to refist, and overcome those that allure me to betray me, and performe

eafily draw me deeper and deeper; but I pray that he may never draw me to the belief of this. A further evil I find as great as any; that the guilt of all my fins, both of Omission and Commission that ever I was guilty of in all my Life-time, now flyeth in my face with aggravation, as if they were unpardonable (so doth my conscience aggravate them) and my Spiritual adversary is ready to perswade me to despair, because I lie under so much guilt; and God so just, that he punisheth sin where ever he findeth it, as he did in our first Parents, and all Mankind for the guilt of one fin. All which evils, and many more, which fin bringeth and hath brought upon others, I am sensible of with fear and grief in a great measure, immediately after the commission of sin. Yet I find it hard to keep in my mind a continual dread and fear of every fin, and watch against it so frictly as I ought, though I have felt the bitternels of it. And though I can fay with David, my Iniquities are gone over my Head, and are a fore burden too heavy for me to bear. I pray therefore, that they may ever be in my fight, that I may be sensible of the burthen of them, and of all the evil in them; and weep for them day and night as he did for his, and may bring forth fruit meet for repentance. That God feeing it, may turn his face from my fins, and may blot out all my misdeeds, when he fhall behold my heart broke, and beaten to pieces by the burthen and weight of my fins, which facrifice the Lord doth not despife. And when he shall behold me abhorring my felf, he may not abhor me. But when I confess them, once drawn to vield villas

bl

th

ha

to

W

ha

th

h

a

av

of

at

y

1-

h

d

am forry for them, and forfake them, he may blot them out, and my foul may be affured that they are pardoned in Christ Jesus, that he hath borne them. And that he had an eye unto me in his fufferings, and hath washed me clean with his blood, and made me white as fnow, that by his stripes I am healed, and that my name is written in that free pardon that he hath purchased. And that I owe unto him all that I have or can do for this mercy. Though I have forfaken God as an adulterous wife doth her husband for other lovers, and given my affections to others, and taken it off from God, whereby I must contess that I have deserved that God should cast me off; yet because he hath declared, that though a man will not receive again such a wife, yet God will receive again such people, and invites them to return unto him, therefore I returne again unto God, trusting in this his word of promise, that he will receive me again into his love, and favour, with everlafting mercy, and kindness.

And I will henceforth resolve never more to entertain any thought that may tend to seduce my affections from so good a God, or corrupt my love to him, but will watch strictly against such as would allure me, and deceive me, and pray to God to assist me, since these my spiritual enemies are too subtil, and too strong for me alone to deal withall without his assistance, which he hath saithfully promised to lend me, when I heartily, and earnestly crave it in my time of need, and distress. And then I shall be able to resist, and overcome those that allure me to betray me, and performe

erforme and keep my vows which were first made for me in my baptisme, and often since that renewed by me in times of trouble, and imminent dangers, and at the sacrament of the Eucharist, especially when I first I enjoyed the happy priviledg of those holy mysteries, also when first I espoused my self, by my own

choise, unto my Maker.

I am prone to look upon my own fins as little. Oh that I could have the same apprehensions of my own fins, as I have had of other mens, for I have said, If I had fined as they have, I would have spent all my life in weeping, fasting, and praying, cloathing my self in sackcloath, washing my bed with my tears. If so be the Lord would heare me, and have mercy upon me, and pardon me. And how neere

those very fins have I come.

Though I cannot attain the same degree of forrow for my fins, as Peter did, when immediately after he denied his Saviour he went out, and wept bitterly, and as it is written of his life, he wore channels in his eyes, by his frequent tears for that fin. Though I cannot with David, Wash my bed; and water my couch with my tears, and mingle my drink with weepings, because of my fin; yet will I endeavour to supply what is lacking in the degree of my forrow, by the duration, and continuance of it. And make fin the only matter of my forrow, and thereby I shall be better inabled to avoid my falling into the same again, and though I cannot wash my self clean from the guilt of my fins by mine own repentance, because the blood of Christ only can cleanse us from

from our fins, yet this is the condition necessary to make us subjects capable of being washed by the blood of Christ, which is communicated to us in the Lords Suppper to wash and cleanse, and heal our penitent broken hearts. Therefore will I look unto him hanging upon the Cross, and sheding his precious blood to make fatisfaction for my fins, and bearing the iniquities of us all, that we might have pardon of fin, and peace of conscience in him. And those which he hath invited to come unto him that he may give them rest, are such only as are weary, and heavy laden. And he only can give it, because the soul that receiveth it must come empty handed, as it is intimated, Ifa. 5. 15. Come buy Wine and Milk without mony, and without price. Such whose consciences are weary, and labour under the burden of fin, and go mourning by reason thereof, and are ready to fink, and faint under Gods chaftifements, fuch a one can find no rest in the creature, nor in it felf, till it come to Christ, then mans misery is Christs opportunity. They that are sick need a physician, not they that are Neminem venientem arcet a gracia sua. There are none excepted out of this free pardon, therefore not I. All that will come may, all that did look up to the Brazen Serpent were healed.

t

t

V

d

I thus being burdened with the weight of my fins, and weary of them, and fainting under them, languishing for want of comfort, and easement, find this invitation from him that is ready to relieve me, and all men freely, without any merit of mine. Befreech him to take away this

this my burthen, to give me a new heart, and to heal my foul. That he would give me redemption through his blood, even the forgiveness of my sins, Ephe. 1. 2. And seal it to my conscience, that he hath borne my iniquities, and hath taken them away, and cast them into the bottom of the Sea, that he would give me this balme of Gillead (his precious blood) to cleanse me from all my fins, and to heal my wounded conscience, and by his word to heal my corrupt nature, I come unto him for faith in him, which I have not of my felf, it is the gift of God, Ephe. 2.8. I come and beg his Spirit to quicken me with a new life, Ephe. 2. 1. You hath be gaickned who were dead in trespasses and fins. That he would take away the Spirit of bondage, and give me the Spirit of Adoption, that I may call him Father, and obey him cheerfully from the principle of love, which will make my fervices accepted, and prove my repentance true, which will not, The hanging down of my head.

d

Jugum Christi.

Meditations of Faith.

THE excellency of this grace is such, that it makes all other things excellent, and without it, it is impossible to please God; without it, charity is no charity, piety and charity, and all other graces, and vertues, are no graces without faith; it is the salt of all holy services.

vices, which makes them acceptable facrifices toGod. It is excellent in its original. It is the gift of God. It is fo also in its fruit, which is holiness, and its final end is equally excellent, vizi Salvation. There is no degree of it so little, but is of infinite vertue, it makes us overcome all difficulties in doing and fuffering the good will and pleasure of Almighty God. The first degree of faith is to believe that God is. The 2d. degree, to believe that he is a rewarder of them that deligently feek him; but this doth not fave, for St. Paul had this belief when he persecuted the Church. But to believe in Gods promifes of falvation through Christ Jesus is faving faith, as it is faid by our Bleffed Saviour, Te believe in God, believe also in me. This is faving faith, and this is the principal act of faith, because Jesus Christ is the principal object of faith, and every act of grace, is a branch of this grace, hope, charity, patience, humility; unless they are acted and fet on work by faith in Christ, viz. In obedience to God, believing his acceptance of our works through his Son, they are nothing more than the moral vertues.

This grace is that which gives most glory to God, because it believes things that are invisible to sense and reason assuredly as if they were visible. It is called the evidence of things not seen, knowing that Gods bare word is the greatest assurance, therefore the Scripture saith of Abraham, That he believed, and gave glory to God; and he staggered not, though the promise was against reason and sense in regard of the age of himself and his wife Sarah. And though Gods command of Sacrifssing his Son

Aa

1/200

Haac seemed to be repugnant and contrary to his promise, yet he believed stedsattly in the truth of God, though it seemed repugnant; so God put his faith to it, to try it, and he denied his sense and reason to believe God, and to obey him.

It consists not in one act, but it is a habit, and for that reason the life of a believer is call'd the life of faith. Agreeable to which it is said of the life of Abraham, That he lived in the land of promise as in a strange Country, looking for a City which had foundations, whose builder and maker is God. And this he did during his life, so that he never had the sight of that he believed, but lived upon the promise only and upon God.

This life of faith is a mortifying, and felfdenying life, for Abraham lived in the land of promife as a stranger, not as a home dweller, freely and boldly enjoying it as his own. But using the world as if he used it not, not living upon the world, 'nor by fense, though the promife was of worldly things. . St. Paul testifieth of himself that he lived this life, Gal 2. 20. Not I, but Christ liveth in me, and the life which I live, I live by the faith of the Son of God. For faith working by love, by the Spirit of Christ unites us to Christ, in all union as our Root, our Head, our Brother, our Beloved, then it perswades us of the alsufficiency of God which supports the soul, wherefore God made it the inducement to Abraham why he should walk before him in perfection, and whatever is wanting in the creature, faith thus acted makes it up in God, as is faid Pfal. 90. 12. Lord thou haft been our dwelling place through

through all generations. And 2 Cor. 6. 10. As having nothing, yet possessing all things. Because God is the delight of the foul Pfal. I. 70b. 27. To. But it is faid of the hypocrite, Will he alwaies call upon the Lord, will he delight himself in him? No he will not, for he loves not.

This St. Paul professeth that he practised faving, To me to live is Christ, to dye is gain. He lived upon Christ, and he in him, Not only in the Apostles esteem was Christ all to him. But Christ testifieth of himself, Joh. 6. 34. The bread of God is he which cometh down from Heaven, and giveth life to the world. Therefore might 706 esteem it more than his necessary food, if he be the eternal food of the foul, which gives it a new eternal life, and maintains it, fatisfying and strengthening the principles of this life, and reparing the decaies of it. There is nothing needful, or comfortable which gracious foules have not enjoyed in God, and Christ, David Pfal. c. Lord thou art my light and my salvation, whom then Shall I fear, thou art the strength of my life of whom then shall I be affraid? Pfal. 119. 57. Thou art my portion, O Lord, I have faid that I will keep thy word. If God be fufficient for himself he is sufficient for us. All is yours, and ye are Christs all the things in the world can afford little comfort to the rational foul, they can alitle divert it from its grief, but are so far from yellding true fatisfaction, that the more it drinks, the more it thirsts, but he that drinks of the water of life shall never thirst more. He that eates of the true bread which came down from Heaven shall be satisfied in all his defires and appetites, more than they whole

Aa 2

whose Corne, Wine, and Oyl, is increased, and may fay truly, my joy shall be in the Lord, as he did, and every child of God is commanded this duty in this faying, Rejoice in the

Lord ye Righteous.

This excellent grace makes the foul happy wherein it is, because he that possesseth it posfessethChrist and all the benefits and priviledges that he hath purchased, that incomparable benefit of justification first, as it is Rom. 4. and last v. and the 5th. and first v. Who was delivered for our offences, and raifed again for our justification, Rom. 3. Being justified freely by his grace. Therefore being justified by faith we have peace with God through our Lord fesus Christ. This peace is a fecond-benefit, or priviledg which faith derives from Christ, a third follows, by whom also we have access by faith into this grace wherein we fland, the favors of God wherein we fland, or the bleffed condition of justified, and fanctified persons to which we come by Christ through faith, and rejoyce in the hope of the glory of God; both our prefent, and future condition is made happy by faith, and it affores to us that happiness. It followes, and not only fo, but we glory in tribulations also, knowing that tribulation works patience.

So that calamities are by faith made confolatory, through the fanctified use which faith makes of them, they are not only made not formidable, as David his fears vanished by relying upon God, which he expressed faying, What time I am afraid, I will put my trust in thee, Ffal. 56. 3. He made use of his faith in

the

of

th

bo

e

p

w

ti

e

6

0

t

h

f

ł

the time of his fears, as he did also in the time of his wants, Pfal. 8. The Lord is my shepherd, therefore I shall lack nothing. So that faith imboldens the Servants of God against all evil. Christ gives and ensures them these priviledges, partly by the testimony of his Spirit, partly by faith in his merit, Ephe. 3. 12. In whom we boldness and access with considence through faith in him, Heb. 10. 19. We have entrance into the holiest through the blood of Jesus.

The Spirit assures us, that all the Privileges which Christ hath purchased for his people, are ours, and causeth us to rejoyce in them as

ours.

That all the promises are outs, and causeth us to rely upon them; because we are assured that Christ is ours by Faith; when he is laid hold on as ours; all things are ours: then it follows, that we have peace of Conscience, and tranquility in our Souls, for he is our Peace, Ephe. 2. And we acquiesce in him because we

have chosen him for our portion.

He is reconcilation between God and us, he fatisfieth our debts, makes God at peace with us, and our confeences at peace in themselves, and our souls satisfied as having nothing more that they can desire, but more communion with God, as that which satisfieth it. We know that God hath no wrath at all towards us, nor our consciences any dread, or fear of Gods wrath, or any terror, but affurance of his favour, and love, and that our sins are washed away by the blood of Christ, according to that in Colos. 1. 20. Having made peace through the blood

blood of his Cross, by him to reconcile all things to bimself. 21. And you that were sometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death to present you holy, and unblamable, and unreprovable in his fight, if you

continue in the faith.

Hence the foul affures it felf that none of the works of Gods feverity have any wrath at all against it, for in the 24. v. St. Paul faith, He rejoyceth in his sufferings. But positively they are affured of their adoption, and of the love and friendship of God, that he will preserve them, Supply them, teach them, heal them, guide and support them, visit them with spiritual confolations, and joy in the Holy Ghoft, and that all things shall work together for their good, which makes them willing to fubmit to Gods chastisements, as it is Pfal. For thy fake are we killed all the day long, yet do we not for fake thee. This keeps them from murmuring, and from coverousness. The nature of it is, that it can only be where the Son of peace is. This peace is a league offensive, and defensive, whereby the foul hates fin, and all that God hates, and loves holiness, and all that God loves. That falutation which our bleffed Lord perscribed to his Apostles must needs be the most excellent and desirable, that saies, Peace be to this honse.

This peace makes all other things at peace with us, for he is faid To make a league with the foules of the air and the beafts of the field, for us, in 70b, and Prov. 16.17. When a mans maies please God, he makes his enemies at peace

with

with him. Pfal. 91. 10. The plague shall not come neer his dwelling, or if it do, it shall be no plague, Rom. 8. 31. If God be withus, who shall be against us. That is, though they are against us, the sting is taken out.

The excellency of it is so great, that it passeth

human understanding.

It is an everlasting peace, it doth not forfake us in the time of trouble, nor in the hour of death, Isa. 55. 3. His mercies are called ever-

lasting.

u

It makes us peaceable with men to those we have offended; it makes us willing to satisfy them, and willing to pardon those that have offended us, but the wicked are like the rageing Sea alwaies unquier.

It quickens the soul to holy duties, the soul considers what it shall render to the Lord for all his mercies towards it, Pfal. 103 3. Bless the Lord, O my soul, and forget not all his benefits,

who forgiveth all thy fins.

The excellency of it must needs be great, because it is the legacy which Christ dying lest to his Church, not as the world gives, gave he it to them, but more largely, liberally, and bountifully, and absolutely, without any limitation of time, or condition. David calls it great peace which they have which love Gods word, but yet he faith that many are the troubles of the righteous. That which followeth makes amends. The Lord delivereth them our of all, and the Lord will trand by them, and deliver them, as we know he did the three children out of the fiery furnace, and Daniel out of the Lyons den, and fob out of the fiery Trials, Aa4

Trials. The fruits of righteousness are sown in peace, not in discord; they which love peace fowe them. And this shield of faith is both an offensive and defensive weapon, whereby these holy warriours in their spiritual warfare fought the Lords battels, under the bloody banner of the Crofs of Chrift, who for the glory that was fet before him, endured the Cross, and despised the shame; these follow the lamb, and fuffer with him, that they may also raigne with him, and take joyfully the spoiling of their goods, knowing that they have a more enduring fubstance in Heaven. And willingly they fpend and are fpent for God.

Faith is that which fixes the heart upon things eternal, and holdeth it as by an anchor, when in the world there can be no fixation, but because of the raribility of the objects thereof, and the instability of the subject, viz. The mind of the natural man, all is fast and loose, and nothing can be trusted in. But faith trusteth in the Lord, because it knows the faithfulness of his promises, Ifa. 7. 9. Except

you believe you can not be established.

Faith is that which inables us to walk with God, because it believeth in, and trusteth to his alsufficiency, bounty, and goodness, and dependeth upon them, casting its care upon God, so that it makes the conversation of a believer to be without covetousness, Heb. 13. 5. Because he hath said, I will never leave thee non for fake thee.

This holy dependancy upon God, David expresseth, Pfal. 63. With the benefits he received thereby in these words, My soul hangeth

on thee, thy right hand also shall uphold me. They that seek the hurt of my foul, they shall go under the earth, but he would rejoyce in God.

Faith is that which gives the foul an interest in God, and in Christ Jesus from whence flows all true comfort that the foul can defire, and reciprocally it gives God an interest in us, that we should be wholly his, both foul and body living, and dying. As to the interest of God in us, 'tis faid Pfal. 119. 94. I am thine, and in divers other Pfalmes, O fave thy Servant, and by the Apostle, Whether we live therefore or dye we are the Lords. David makes use of this interest of God in him as an argument for him to hear his prayers, and deliver and fuccour him in his need, but they feem more doubtful when they make use of Gods interest in them, than when they make use of their interest in God, for then they are high in their confidence, and faith in God, Pfal. 35. I trufted in thee, for I said, thou art my God. And Psal. 18. I will love thee O Lord my strength. The Lord is my stony rock, and my defence, my Saviour, my God, and my might in whom I will trust, my buckler, the horne also of my salvation, and my refuge, 2. v. I will call upon the Lord which is worthy to be praised, so shall I be safe from my enemies. 3. v. The forrows of death compassed me, and the overflowings of ungodliness made me afraid, 4. v. The paines of hell came about me, the snares of death overtook me. In my trouble I will call upon the Lord, and complain unto my God, so shall be bear my voice, &c. Pfal. 63. I will rejoyce in God my Arength.

The affurance of our interest in God, inables

us to lay hold on every promife, and every priviledg of the Servants of God, and to challenge God upon his word, with confidence, as it is expressed in Pfal. 119.59. Remember thy word unto thy Servant wherein thon half caused me to put my trust. He looks upon his faith in the promise as that which obliged God to the performance, and God looks upon it fo too, as it is said Pfal. 91. 14. Because he hath set his love upon me I will deliver him, &c. Dan. 6. No hurt was found upon Daniel because he believed in God, 2 Chron. 1.13, 18. The children of Israel prevailed because they trusted and relied upon the Lord, Psal 37. 40. He shall deliver them from the ungodly, because they put their trust in him.

Therefore our Bleffed Saviour prayed for his Disciples faith that it might not fail, when Satan defired to Winow them, as wheat is Winnowed. Could Satans fiery darts have been quenched, and he baffled by this reply, I believe as the Church believes as some pretend this had been easy for them to have said, and so guitted themselves of all his winnowing, or had they not so much faith, as to say so, or not so much cunning as they that teach us that; but if it did not profit the fews, to fay that they were Abrahams children and not bastards, no more will it profit us to say we believe as the Church believe, or as Abraham believed; unless we do the works of Abraham, and can shew our faith by our works, for they are of the Devil that do his works.

And which of all the promises do they mean, or which threatnings, which precept, or which command-

commandment, or word of the Gospel of eternal life? and if they mean all these, yet by
referring to anothers belief, they consess there
own ignorance, and imply that they are not able to give an accompt of their faith, nor know
what it is that they believe, and how then can
they believe, for they cannot believe in him
of whom they have not heard, therefore their
belief is a lye and they insidels, but he to whom
they make this answer must be supposed to
know the belief of the Church, and their pretended belief better than they, and so it is
because they are not permitted the reading of
that Gospel whereof they pretend belief.

This saying of these deceivers came from the same Minerva, as that saying of Claudius Casar did, and is the parallel of it, speaking of a certain business he pronounced gravely as if he had read it in a book. That he was of the same opinion with them who had offered true things. The words in the Author are Secundum eos se sentire qui vera proposuissent. Succonius. It solloweth (ibid.) Propter qua usque eo eviluit ut passim ut propalam contemptui esset, & c. And I can see no reason why the afferters and upholders of this filly saying (which they so magnify and affect) should not fall into a parity of con-

tempt for fo doing more supreque store Slive

But that sandy soundation of theirs; That ignorance is the Mother of Devotion, (and ignorance of their devotion) can bear no other superstructure, than ignorance of the saith, and ignorance of the Scripture, nor can it otherwise be supported, but life eternal consists in knowledg, and Prov. 13. 16. Every prudent man dealeth in knowledg.

But

But whenever subtilty & crast is requisite, there they use it; and where ignorance is helpful to their designs, there that is applied. I can compare them to nothing more fitly than to briars which take root and grow at both their ends, and whereever they lay hold of the filly sheep, they tear off the sleece.

But that faith which makes us the Sons of God, and gives life eternal, must be more knowing, and be able to give an account of it self, viz. To know God, and Jesus Christ whom he hath sent, according to the promises of illumination, They shall all know &c. And knowing him must receive him, and believe in his name, as in John 1. 12. To as many as received him, to them he gave power to become the Sons

of God, to them that believe in his name.

The object of faith which is faid to be the evidence of things not seen generally, is God, and the truth of God, 2 Thef. 2. 12. which is his word; we must believe the truth of his threatnings, as well as the truth of his promifes, fer. 32. 19. This belief faved Noah, and his family from the destruction of the deluge, and this was commanded in him, for a worthy act of faith, and by this Lot escaped when Sodom was destroyed, and his doubting wife made a perpetual monument or spectacle for her infidelity, the chief and special object is Christ, Att. 16. 37. If we must leve Christ, then is Christ the principle, the cause, efficient and final, the matter, and the forme of that life. His example our pattern, and his will ours; to me to live is Christ is meant in some or in all these senses, for faith verifies it in them all.

He is the end of our conversation, because we can desire no more, nor can we need any more, if we have him; he is the matter and forme of it, because the natural life is drowned in this, and is made spiritual, as it is said, If we have known Christ in the sless, yet henceforth know we him no more.

The holy soul doth not injoy its life, if it doth not feel Christ living in it by his Spirit quickning its graces, it crys, O miserable man

that I am, &c. hoos no hel mallow, ap

As faith tells the instrument, and meanes whereby we attain the greatest good, so it is the Armour that defends us from the greatest evils, therefore faid the Apostle, Ephe. 6. 16. Above all take the shield of faith, whereby ye shall be able to quench all the fiery darts of the wicked. Whereby he commends faith above all the spiritual Armour, shewing the cause of his commendation from the exceeding virtue of it, that it inables them to quench all the fiery darts of the wicked, the virtue of it is universal against the worst of evils, if it be taken, that is, if it be used. It must be used in the relying act, and in the aplying act, staying our felves upon the Lord, Pfal. 37. 5. Commit our way unto the Lord rate bec shound and charita swaffel

The Applying act is when the foul can fay his righteousness is mine to justify me, his blood which he shed upon the Cross, an attonement for my sins, his Spirit mine to quicken me. The siery darts which Satan shoots are first the guilt of sin, then afflictions, inward and out ward; those who were stung by the siery Serpents could not be cursed, unless they looked

looked up to the brazen Serpent. Faith fees that the blood which Christ shed for sinners was shed for my sin, that he had an eye unto me in his sufferings. A 2 Way saith quenches the siery darts of Satan by seeing that sin is condemned, if so then it can have no power to condem the soul. A 3 Way is to see afflictions to be a means of grace, that they sanctify us, and work for us a more exceeding and eternal weight of glory. And to see God in the afflictions working for our good, and keeping us from the hurt which men intended to us; I will be with thee in the fire, and in the water, that the fire shall not burne thee, nor the water burt thee, Isa. 43. 2. I will keep him secretly from

the strife of tonques.

This made the fuffering Martyrs more than conquerors through Christ that loved us, and gave his life for us, therefore they were wiling to fuffer for him, and lay down their lives for the testimony of the Gospel, to take joyfully the spoiling of their goods, and to think all too little for God, for whom they suffered it; therefore let us set before us our blessed Saviours suffering, who endured for us such bitter paines, mocking, and contradiction of finners, left we faint in our minds, and are weary of the Cross of Christ. Let us also set before us the examples of the Prophets, Apostles and Martyrs, and the examples of our own memory. Our late King whose head was anointed with holy oyle, yet his Majeffy trampled upon with the greatest indignities and when the meanest of his subjects, a common Souldier spit in his face, used no reproof, and he that was Gods vicevicegerent of the Crown was humbled, to be Christs vicegerent of his Cross, a rare and wonderful example of suffering patiently the good will and pleasure of God.

Our imitation of his virtues shall be a lasting

monument of his Glory.

Aere cen vacuo pendentia Mansolaa. Mart.

Holy David went far in this, as when one abject fellow curfed him, and threw durt at him, he let him alone faying Who can tell whether God will requite good for his railing. And God did not fail him, because his faith did not faile though it was tried to the uttermost, this faith carried him through all. When the people talked of stoning him, by this he encouraged himself in the Lord, and was not dismaied and if it became the Captain of our salvation to be made perfect by sufferings, why should it be thought strange, if all that fight under the same banner be made perfect Soulders by the same discipline.

Oh that we could all follow him, not only in drinking of the Cup which he drunk off, viz. The bitter Cup of the Cross, but also do it with the same charity to our enemies as he had, when he prayed, Father forgive them, for they know not what they do. whose steps the Proto Martyr St. Stephen also followed, and for his reward he saw the Heavens opened, and his Saviour standing at the right hand of God; by this we are sure that the same Spirit is in us as was in Christ. Twas impossible for Job to have undergone so many of Satans siery darts

upon his estate, his relations, and bodily sufferings, but that he believed that his redeemer lived, and that he should see him with his eyes at the last day, though wormes consumed his sless. And St. Paul having sought the good sight of faith, had the like assurance as he testifieth, henceforth is layed up for me a Crown of glory, this inabled him to undergo the sight with victory, and this took away the sting of death, so that death it self was not formidable to him; nor to the holy Prophets, Apostles and Martyrs, who willingly underwent it for a good conscience, not accepting deliverance.

Those great temptations which Satan most relieth upon are those of fins guilt accusing the conscience, and bloody persecutions, though all manner of temptations, as the vanities of the world, the cares of the world, the lusts of the flesh, the pride of life, are all of them by the arts of our Spiritual adversary so suited, and managed, according to several complexions, that without this grace they are unrefistable, therefore the Scripture testifieth that this is the victory whereby we overcome the world, and if morality, could be sufficient to mortify our lufts, and good education as fome pretend, how came it to pass that those moral Philosophers who writ so many things against luft, covetousness, and other vices, were yet themselves overcome of them? but through faith in Christ, the world is crucified to us, and we unto the world, that is as well the lusts of the flesh, the lusts of the eyes, and the pride of life, which containes all that is in the world, all which the faithful foul counts but drois

drofs, and dung for the excellency of the knowledg of Christ Jesus, whom as the Spouse in the Canticles, the esteemes fairer than ten thoufand. And esteemes fin the most ugly, vile, eformed, and abominable thing in the world, pulling off its mask and vizard whereby it deceives the men of the world, as it is faid, Rom. 7. 10. Sin deceived me, and thereby flew me. The understanding thus inlightened ingageth all it can against fin, as its enemy, and sometimes by vigilancy it prevailes against all assaults of temptations, whereby fin is quite excluded from entring; and fometimes by flying the occasions of sin, as foseph fled from his Mistress, and by the Spirit affiftance we mortify the flesh, God and Christ susporting. Sometimes by prayer, faith prevailes against the tempter. the foul fearing its own weakness, seeks for help of him who is able to fuccour, and hath fuccoured it. The last refuge which faith hath, is repentance early, and hearty forrow for the fin committed; as Peter when he had denied his Lord and Master, immediately he went forth and wept bitterly. By these means faith quenches all the fiery darts of the wicked. The light of nature teacheth, that the foul is borne to more noble things than to wait upon the pleasure of the senses. But the supernatural life, which the Apostle lived when he said, I live, yet not I, but Christ liveth in me. Shews another inabling principle of life in the regenerate proceeding from that union which is betwixt Christ and his members, because Christ and they are one Spirit, I Cor. 6. 10. Therefore he faith (Not I) because he is not the same man man he was before; that man is Crucified with Christ and buried with him, he hath derived a new life from Christ, as he expresseth, I laboured more abundantly than all, yet not I, but Christ. Christ is the spring of it, the matter of it, and end of it. Consider the end of your conversation Jesus Christ, and if Christ live in us we

shall do, think, and speak as he did.

As all other graces of Gods children are fometimes weaker than they are at other times, so is faith. But thd decay of this grace is the cause of decay of many others, and fometime the decay of others may cause a decay of this, the Pfal. sr. Entituled a Pfalme of David when Nathan the Prophet came unto him after he had gone in to Bathshebasthe Title and the Pfalme it felf shew what fins, and what punishments he lay under; and because his fins were the cause of the loss of Gods Spirit, or of the danger of it, and of the loss of the joy of his falvation, viz. His affurance, he confesseth his fins first, and prays for pardon through the multitude of Gods tender mercys, then prays for washing healing, cleanfing, and renovation. Create in me a clean heart O God, and renew a right Spirit within me. It followes, Restore unto me the joy of thy Salvation, and support me with thy free Spirit. This implieth, that before he had it, but now he had loft it, and was deprived of it, which was the cause of so great grief to him, that he expresseth it to be the breaking of his bones. Make me to hear joy and gladness, that the bones which thon hast broken may rejoyce. And the like doth every penitent broken foul feel in himself; when he fears the

the loss of Gods holy Spirit, and feels himself deprived of the joy of his falvation, and this joy when it is restored is so great, that it will make the broken bones rejoyce; he apprehended the greatness of the joy now in the loss of it, Pfal. I have roared for the very disquietness of my heart. God deprives us of it for our fins, that we may be the more careful to preferve it, and fearful by fin to loofe it, or hazard it, and to work out our Salvation with fear and trembling; for though Gods lays not upout his children all that they deserve, yet they shall not go unpunished: Judgment shall begin at the house of God, fer. 22. 24. Though Coniab the Son of Jehojakim King of Juda were the fignet upon my right hand, yet would I pluck thee thence.

Now for as much as the motions & workings of the holy Spirit in the faithful people of God by inlightning them in the understanding of heavenly truths, bringing to mind and applying the word of God to their comfort, inabling them to converse and walk with God in holy Meditation, contemplation, prayer and thanksgiving, making melody in their hearts to the Lord, delighting them, and rejoycing them in the want of all things, as the Prophet Habakkuk expresseth, chap. 3. Though the Fig Tree should not blossom; nor fruits be in the vines, &c. And making them to abound with inward joy. when their afflictions do most abound, slighting and contemning alike both worldly joy, and forrow, for the joy which they have in the Lord, these are the study, imployment and busihefs, of a regenerate person, wherein he de-B b 2

fires to be alwaies exercised, because he cannot find fatisfaction, nor delight in any thing elfe; hence he may be more truly, and properly faid to live by faith and by the Spirit, than to live the life natural, as St. Paul argues he did, when he faith, I am crucified with Christ, yet I live, yet not I, but Christ liveth in me, and the life which I now live, I live by the faith of the Son of God, who hath loved me, and given himself for me. Therefore they are as it were out of their lives, and void of all injoyment, and comfort, when they want the comforts, and affiftance of the Holy Spirit, as Holy David did greatly refent the absence of it, and fear lest it should be taken from him, and that he should be cast away, so do most of Gods people, Isa. 49. 14. Sion faid, The Lord bath for faken me, and my God hath forgotten me; Though God had graven her in the palms of his hands. When God hides his face, and withdraws himself, they are cast down, as Pfal. I said in my prosperity I should never be cast down, but thou hidest thy face, and I was troubled. This withdrawing of God was the very birterest of our Saviours sufferings. If this should be our condition, let us not be weary of well doing, but wait on the Lord, for God hath said Isa. 49. That he that waits on the Lord shall be like an Eagle. And consider that Christ Jesus suffered the like, and therefore hath a fellowfeeling of our fuffering, that he might fuccour us who are tempted. But if Christ doth not succour us, our heart cannot indure, our hands cannot be ftrong in the days that God shall thus deal with us, as it is Ezek. 22. v. 14. But he hath bid us to call upon him eont in in the time of our trouble, and promifed that he will deliver us.

But how can they now pray when they want the affistance of the Spirit? it may be answerd. That God fometimes takes away the comfort of the holy Spirit, and yet the other effects of it remain, Ifa. 63. 15, 16. Look down from Heaven and behold from the habitation of thy holiness where is thy Zeal, and thy strength, and the founding of thy bowels, and of thy mercies towards me? are they restrained? Doubtless thou art our Father, thon O Lord art our Redeemer, &c. Some incouragement the Church found for prayer, and if it should be so with us that we cannot call God Father, yet the duty of prayer is not to be neglected, Luke 11. 8. Though he will not rise and give him, because he is his friend, yet because of his importunity he will,&c. Though we think our felves unworthy to call God Father, like the prodigal Son which defired to be but as one of the hired Servants, this humility is the way to obtain our requests.

Another way whereby we may come to him in prayer is, to pray to him as the God and Father of our Lord Jesus, for Christ is not ashamed to call us his Bretheren, therefore God will not be ashamed to be our Father. And with servent prayer let us use reading, and meditating in the word of God, 2 Pet. 1. 10. Give all deligence to make your calling, and electrian sure. Assurance differs from security in this, that Assurance fills the soul with admiration of the grace of God and his unspeakable love. Behold what manner of love the Father hath shewed us, that we should be called the

Sons of God, but security never urgeth the soul to thankfulness. Another difference that affurance urgeth the soul to free obedience but security not when the soul knoweth that what ever her infirmities, failings, and wants are, she shall receive of his sulness grace for grace.

When the Spirit beareth witness with our

Spirit that we are the Sons of God.

When we have received the Spirit which is of God, that we might know the things which. are freely given unto us of God, I Cor. 2. 12. When the Heavenly Bridegroom brings his Spouse into his Banqueting House, and his banner over her is love, Cant. 2. 4. He treats her with flagons, and comforts her with apples, then the is fick of love to him, and then is the feafon when he will give her his loves, his lefthand under her head, and his right hand embracing her; and as he chareffes her, so she doth the like to him as lovers vie with one another in love. If the finds him without, the promifeth to kis him, Chap. 8. And to lead him, and bring him into her Mothers house, and Chap. 3. She finds him, and holds him, and will not let him go until she brings him into the Chamber of her that conceived her, Chap. 1. 13. She calls him a bundle of myrrh, and layes him all night between her breafts, namely in her heart by love to him, and the gives him the pledges of her love.

Thus the foul at times doth enjoy her belowed, then she is sure of him, and of his love. But he knocks, when she is in bed, and she makes excuses for not rising to him, though her bowels were moved for him as soone as he

put in his hand at the door, but her love was too flow, and did not keep pace with his love, for this unkindness he withdraws himself when the opens to him; the called him, and he gave her no answer, she sought him, and she could not find him, but while the feeks him, the is taken by the Watch stripped, smitten, and wounded, and her vail taken from her. and died

So also may a true believer loose in part the knowledg and sense of his assurance which he hath fometimes enjoyed; though they continue in the faith rooted, and grounded therein, so as they never waver nor fall away, yet they may flumber so as to be awakened by the motions of the holy Spirit, though possibly not so soon but that he may have withdrawne himself, as it is there described, in those words, I seep, but my heart waketh.-The voice of my beloved that knocketh - Open unto me my Sifter, my Love, my Dove; my unde-

filed.

r

But yet when her beloved hath withdrawn himself, he doth leave behind him such a sweet perfume upon the handles of the locks, as may inflame the well disposed soul to seek him with fuch eager, and reftless pursuit, as to retrive her beloved again, and then the will hold him fast, and will not let him go, until she hath brought him into the Chamber of her that conceived her; that is, thee will go to those ordinances and those opportunities of grace where the first tasted the prelibations of glory, the first kiffes of his mouth, and pledges of his love; and when the doth again talt them, and these pledges of his love are again renewed, and the a-Bb4 gain

gain sits under his shadow with delight. What other thing can I esteeme this but the injoy ment of Heaven in the sirst fruits; for where Christ is, there is Heaven, he makes it so; he gives all as is desirable, here then must needs be assurance for the posture of sitting, and the manner of the posture with delight, both do imply it. As also that other expression on doth imply, viz. Her bringing him into the Chambers of her that conceived her. And that also, ch. 2. his lest-hand was under me, and his right-hand embraced me, for if she be in the armes of Jesus her Saviour, she can not be safer, no not in Heaven.

And faith thus acted, and acting, liveth in and by her beloved, and breaks out into these and like expressions with the heavenly spouse in the Canticles. And makes her boast of God all the day. And by him is able to do mighty acts and to

suffer any thing for the love of him.

Meditations.

Art thou dejected (O my soul) in the apprehension of thy meanness or vileness, as faceb was when he seemed but as a worme? look upon the goodness of God to such persons. He south not abbor thee. Levit. 26. II. Nor despise thee. Job 36. 5. He will love thee freely. Hose. 14. 4. And Deut. 7. I3. He saith, I will love thee. And our Blessed Saviour, Jo. 14. 21. 23. Saith, He that loveth me, shall be loved of my Father, and I will love him, and manifest my self unto him. And Hos. 2. 19. 20. God saith, I will betroath thee unto me for ever, yea I will betroath

betroath thee unto me in righteousness, and judgement, and in loving kindness, and in mercys, and

I will betroath thee unto me in faithfulness.

He will not forsake thee, I Kings 6. 13. He will be with thee, and will not fail thee. Deut. 31.8. Though thou fall, thou shalt not be cast down utterly, for the Lord upholdetb thee with his hand, for the Lord loveth Judgment, and forfaketh not his Saints, but preserveth them for ever. And Matth. 1.21. He shall save them from their sins. Dost thou (O my foul) apprehend that these are only the peculiar priviledges and injoyments of the Saints, and fearest thy self to be none of those, but fain thou wouldst be such, thou maiest sue to the Lord to perform those and the like promises of free grace, fer. 32. 40. I will put my fear in their hearts, that they shall not depart from me. I will give them a new heart; And that Micha 7. 19. He will subdue our iniquities; And that Isa. 3. 4. The heart of the rash shall understand. And that Isa. 11. 6. The Wolf shall lye down with the Lamb, and the Leopard shall lye down with the Kid. And that Hofa. 14. 15. I will heal their backslidings. And that Rom. 16. 20. The God of peace Shall bruise Satan under your feet shortly. And that Ezek. 36.27. I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements and do them. Luke 11. 13. How much more shall your beavenly Father give the Holy Spirit to them that ask him. And Isa. 35.5. The ear of the deaf shall be unstopped; And that Deut. 30. 9. I will circumcise thine heart, That thou maiest love the Lord thy God with all thine heart, &c. And that in Ifa. 40. v. 31. They Shall run

382 Meditation of the Love of God.

run, and not be weary, they shall walk, and not

faint.

Since then God hath promised to give thee his Spirit if thou askest it of him, and prooved it with an argument a fortiori, that he will, and hath promised to do all this for thee, and work all these works in thee, and thou findest in thy self desires, pantings, and longing for them, and thereupon dost ask him in his Sons name, and for his mercies sake, his truths sake, and his names sake, to perform these promises, and givest him no rest till he doth it; doubt not but he will.

Meditation of the Love of God.

Pfal. 103.8. The Lord is full of compassion and mercy, long suffering and of great goodness, &c. Those sweet compellations which almighty God useth to his poor creature man, if they do but fink into our hearts, they must needs make such impressions as will cause reciprocal love to him. Is Ephraim a dear Son? is be a pleasent Child? what can endear thee more than this, Oh my foul? what love canst thou defire more? he counts thee, and calls thee in this Relation, Son, looks upon thee with compassion as his child, and pittieth thee as a Father pittieth his Child, delighteth in thee as a Father delighteth in a Child whom he loveth and helpeth thee as his Child. Behold what manner of love God bath shewed thee, that thou shouldest be called the Son of God, Joh. 1. 4. If a Son, then an heir, and joynt heir with Christ

Christ his only begotten Son, for Christ is not ashamed to call us Bretheren, in this relation to God, and Christ, what canst thou want or fear, or what more canst thou desire? in the 3d. Chap. of Mal. He calls them his Jewels, and Rev. 1. Kings, and Priests, and Ila. 62. a Crown of glory. His portion; he called Abraham his friend. What canst thou fear? a Master may be severe; if his work be done he will pay wages, if not, stripes, but a Father is indulgent, and will spare his Child, and require no more of him than he can perform with comfort, and delight; if then thou canft find in thy felf the disposition of a Child, be sure thou maiest find in him the disposition of a Father, Mat. 3. Our Bleffed Saviour hath owned them in these relations, viz. His Bretheren, his members, his Spoule, his betroathed, his Sifter and Mother, his Garden, his Church, his beloved, his branches, his Servants, his flock, his lambs, his friends, and Revel. 1. 6. He hath loved us, and washed us from our sins, and made us Kings and Priests to God.

Could the Canaanitish Woman find incouragement for faith to lay hold from that of Dog, who needs to dispair? fure not a prodigal Son.

And every thing that is excellent, beautiful, and defirable, beloved and endeared, he compares his people to it, and fees all those perfections in them, as he expresseth in the Cant. O then my foul admire, and be inamoured of him and find all excellencies, perfections, and defirable good things in him from whom thine excellency cometh, and is derived, thine head, thy Husband, thine elder Brother, thy Father,

thy Maker, thy Governour, thy Redeemer; for fo doth the heavenly Spouse see and admire in Christ Jesus her Beloved: If so thou dost, then thou knowest, that he is they Beloved, thy Saviour, thy Head, thy Brother, thy Portion, thy Delight, thou lovest him in all that he did or said; his teaching, his sufferings, his miracles, thy love to him is but the reslexion of the beam of his.

Meditations of Mercy.

Med. I. Psal. 103. II. As high as the Heaven is above the earth, so great is his Mercy, &c.

Workes of God, and every word of his to be studied by us, that we may thereby improve our graces, but his workes of mercy, and that part of his word which holdeth forth mercy, and offers it, and sets forth God in the Glory, and excellency of his mercy, is most necessary for sinful man, and most comfortable to be considered. All that are saved, are saved by meditating of this; all that are lost, are lost, and perish for lack of the knowledg of this this is life eternal to know thee, the only true God and Jesus Christ.

The freeness then, and largeness of it, is to be our chief study; free it is. What motive found he in us to move him, when enemies, to give his Son up for us all, and to beseech us, but only from his own goodness, because he de-

lights in mercy.

The man that feeks his loft sheep may get

the profit of it, and so may the woman that seeks her lost groat; but what profit can the Lord get by us, for which he may seek us? for when we have done all, we are unprofitable Servants.

The largeness of his mercy is without limits, for if he hath commanded us to forgive feventy times feven times, will not he frank-ly forgive us what we are not able to fatisfy, fince he makes his forgiving of us many talents, the argument why we should forgive petty debts: can we imagin that he will take the first forseiture, since he hath commanded us not only to forgive our enemies, but to love them, bless them, pray for them, to do good for evil, will not he forgive us, love us, and bless us as freely for Christs sake, though there be no motive in us for it? would he make love to be the fulfilling of the law? charity the covering of transgression? prefer charity before piety, by commanding us to leave our gift at the Altar, to be reconciled to our Brother, prefer it before faith, and all gifts, and graces, making it as it were, the ligament and finews of all, and that if we want that, all other graces are but empty founds, make a noise in the ear, without any profit? would God require such love from us, but that he is Love, Gracious, Merciful, and full of compassion, slow to anger, hateth nothing that he hath made; what can he fay more free to thee, though thou art as an adulterous Spoule to him, yet thou maiest returne, and he will receive thee again, though thou bringest no merir, but demerit to provoke

voke. He hath excluded none from his mercy unless they be such as will shew no mercy, or else those that sin of malicious wickedness, and sin in despight of the Spirit wilfully against light. The entail of his mercy is to thousands of them that love him.

2 Meditation on Gods Mercy.

Lord if thou shouldest be extreme to mark what is done amiss, who may abide it? but there is Mercy with thee, &c.

ORD be merciful to me a finner, we have all finned, and hope in thy Mercy only, through the merits of our Saviour. If we were not, finners thy mercy would be of no use towards us. And our Bleffed Lord and Saviour would be of no use to us, nor faith nor hope would be of any use, nor prayer, nor praises. But because I am a sinner, I pray for thy mercies, I praise thee for thy mercies, I hope for thy mercies, I trust in thy mercy revealed to finners, I believe in the merits of my Saviour, and renounce all merit in my felf, therefore Lord cast me not off because I am a sinner, thut not out my prayers for this. I will not fin, that grace may a. bound, but though I have finned, I am an object of Mercy, and thy grace that abounded to Mary Magdalen, to Paul, to Publicans and finners, may also extend to me. Thou hast sent thy Son to call, not the Righteous, but Sinners. To the loft sheep of the house of Ifrael, to feek, and also to save that which was loft, to quicken them who were dead in trespasses and firs; To preach the glad tidings of the Gospel

Volce

of our Salvation through thy Mercy in giving up thy Son to dye for us, that by his death we might escape death, and live, because he bore the iniquities of us all, and by his stripes we are healed; That precious blood that he shed upon the ground when the speare was thrust into his body, was a sufficient ransom for the lives of all man-kind. And as my fins had a concurrent demerit procuring his death, fo I hope they are joyned in the effect, the attonement, and expiation. That his righteousness may be imputed to me also, as my sins were to him, 2 Cor. 5. That I may be made the righteousness of God in him. Therefore we have need that . he should be made unto us wisdom, righteousness, fanctification, and redemption, because we were foolish, disobedient, and deceived. ferving divers lufts, and therefore haft thou-proclaimed thy felf abundantly pardoning because fins abound, Ifa. 55. As our Bleffed Saviour is the chiefest and greatest of all mercies. because he is of more value than all, so is he lo to be esteemed, because in him as in the Fountain are all others contained; for by him. and faith in his merits only we pray for all others which we need, therefore above all we praise thee for him, and in him, and by him we praise thee for all the man hall who will red

750 94 1 3. Meditation.

All our spiritual mercies as well grace here, as glory, and eternal happiness hereaster, are free, without any merit of ours, of meer gift and mercy, Tit. 3. 3, 5. We our selves were sometimes

Jometimes disobedent, &c. But after the kindness, and love of God our Saviour toward man appeared, not by workes of righteousness which we have done, but according to his mercy he faved us, by the washing of regeneration, and renewing of the Holy Ghoft, which he shed on us abundantly through Jesus Christ, &c. He is the medium, by whom they are derived to us, and not our own merit; of his fulness we have received grace for grace; as the members derive their vital Spirits from the head. The converting grace, and the confirming graces are both free, Ephe. 1. 13. In whom after ye believed, ye were fealed with the boly Spirit of promise, which is the earnest of our inheritance. He worketh in us both the will, and deed that is good, when of our felves we cannot think a good thought. Therefore above all we pray, that thou wouldst give us thy Son whom thou haft given for us all freely, and then with him thou givest us all things; and as a Father pittieth his own Children, fo doth the Lord pitty them that fear him. Thy bowels cannot see them want any thing. Let him Tive in us by his word, by his Spirit, by his image in us, by his graces which we receive from his fulness, let him be formed in us, and by him, dwelling in our hearts, let us be crucified to the world, and dye daily, and be buried with him, and yet live but fo that we may be faid not to live our selves, but Christ in us. Thus let the word and the Sacraments convey him to us.

Since thou hatest nothing that thou hast made, and thy delight is among the Sons of men (Pro. 1.)

(Pro. 1.) Certainly thou dost not afflict nor grieve willingly the Sons of men. Therefore when we cry unto the Lord in our trouble he delivers us out of distress, Psal. 104. He cannot forbear to

kifs and embrace his prodigal Son

O let thy revelation of thy love to man recall mans straying affections to God. If we believe this our faith will work love to him again, and we shall be as willing to be reconciled to him, as he to be reconciled to us, 2 Cor. c. 20. If while we were enemiesChrist died for us whom hath he not died for? who is excluded from his mercy? much more being justified by his blood will he fave us, feeing he hath done fo much for us when we were worfe : now that we are put in a better relation by the blood of Christ, and are reconciled to him, and made just persons, much more now will he do the rest, which is but the consequence of the justification, to fave us. All this is free mercy. Not of workes which we have done, but of his own good will he begot us, and accordingly we are justified freely by his grace.

4. Meditation.

I find no condition annexed to be precedent to make a fubject capable of mercy, but only want, and defire of mercy; want I have without my own act or endeavour, defire of relief too ariseth spontaneously without my endeavour, and largeness of defire proceeds from a covetous mind, an eye unfatisfied, yet fuch is the ocean of mercy that it requires but only that we open our mouth wide, and he will fill it, as he promiseth. As long as the willow brought empty veffels, the Oyl ran; he giveth liberally and

and upbraideth not; he giveth more then we are able to ask, or think, the debtor doth but defire forbearance, but the Lord forgives him the debt.

God increased him to two bands. Abraham desired but a Son, and God increaseth his seed as the sand of the Sea. The prodigal desires to be but as a Servant, and the Father entertaineth him with embracings and seastings. But as for his people that trust in him, mercy imbraseth them on every side. God satisfieth their mouth with good things, they shall want no manner of thing that is good. He will suffil the desire of them that sear him; if he doth not give the thing desired, he will take away the desire of it, Psal. 32. 4. Delight thy self in the Lord, and he will give the thy hearts desire.

We starve our souls for want of asking. Foash struck three times on the ground and the
Prophet was angry and said to him Thou shouldest have strucken six or seven times. Paul to the
Corinthians saith, you are not straitned in us, but
in your own bowels. And tis said of Christ, that
he could not do many works, because of their
insidelety, to be often upon our knees shews
our faith in him, believing his goodness and Fatherly care of us. Insidelity doth as it were
bind the hands of God, who is not wanting in

his bowels of mercy.

Be sensible then (O my soul) of thy wants, know where to go for thy supply, namely, to him that inviteth thee; give way to thy most inlarged desires, when thou goest to an infinite supply, be not straitned in thine own bowels, open thy mouth wide, come boldly as he biddeth

the

thee. And ask the things that are pleafing in his fight, fince thou knowest thou shalt receive them, if they be such things as the word of God teaches thee to ask; fear not, because thou art sensible of thine own unworthiness. fince such are invited, and the best are unprofitable Servants. And when they have done all, they may and must acknowledge themselves fuch; and, fland in need of the merits of their Saviour, and are justified freely by grace, if so, much more must such sinners as I, and such as Mary Magdalen see our own unprofitableness. But Oh that I could love as much as fhe did. because much is forgiven me, and I belive that he will forgive me, because he hath given me many things, and it is easier, and leffer in the esteem of men, to forgive a debr than to give.

I shall undoubtedly believe his love to me,

If I can feel in my heart fuch love to him.

5. Meditation.

When I find the Lord reckoning up the greivous sins of his auncient people the Jews, that they were a rebellious people, lying Children that would not hearken to the law of the Lord, which say to the seers, see not, and to the Prophets, prophesy not unto us right things, but deceits, cause the holy one of Israel to cease from before us, for which iniquity he threatens them, v. 13. And v. 15. Promiseth them salvation if they return, but finding them obstinate they would not, whereby they procure their own ruin. Therefore he saith, Isa, 15. 18. He will wait to be gracious unto them. He will be exalted that he may shew mercy unto them, as if he had said, though their sins were never

fo great, yet his mercy should not be overcome, his mercy is infinite as he is; their sins
are the sins of men, his mercies the mercies of
God, that where iniquity doth abound, grace
doth superabound; his mercy is free without
any merit in us, or any motive, unless it be
our misery, the motive of his patience, and
mercy is only from himself, but that he waited
to be gracious implies that though his mercy
were never so free, yet he could not find a season to shew it then when they were so averse
from him.

Since then the motive of mercy is only in God himself, we may infer that there is nothing in him to discourage faith, and recumbency upon him; so that although we have been guilty of such sins as these are, or the same, though we have been rebellious, lying, averse, and would not hearken unto his voice, nor to his Prophets, and have hindred them from speaking right things, yet let us remember our selves, and returne unto him as the Ninevites did when they were warned, who knowes but he may wait to be gracious to us also, but let us not presume upon his mercy, and make that which should be our Physick, our Poison.

We know that he hath given us a High Priest, who doth not only know our insirmities, and impotencies, but therefore knew them that he might have compassion upon us. Blessed Jesus thou knowest that no man can come after thee, unless the Father draw him, help thou our weak nature by thy Holy Spirits assistance, draw us, we will run after thee. Quicken us who by nature are dead in trespasses and sins; take away

OUP

Meditations of the Love of God. 395 our heart of stone, and give us hearts of slesh for thy promise sake.

A Prayer.

ORD, when I am tempted to revenge, pride, Emulation, Ambition, wrath, or any other sinful action to satisfy my sensual, carnal appetite, to maintaine my honour, to repress my adversary, to Correct his infolency, inlighten me with thy Heavenly grace, thy word, and thy Spirit, that I may pull off the Mask of these sensual carnal waies of the men of the world (which shall perish) and see their vanity, and deformity, and anoint thou my eyes that I may cleerly see the beauty of every vertue & grace, meekness, charity, humility, patience, longanimity, that I may view them in themselves, and in those who excelled therein and effeeme them more honourable than to be accompted brave, gallant, bold, valiant, and heroick, as sometimes I have esteemed, when I have seen, heard and read of any exemplar, and rare act of the graces, as to instance, the patience of Job, when he had lost his estate. children, and bodily health, murmured not, but bleffed God, and Eli; 'Tis the Lord, let him do what seemeth good in his eyes. Hanna, when she was reproved for drunkenness, answered without, anger, nay, but in the bitterness of my soul I prayed.

Forgive us our trepasses, as we sorgive them that trespals against us.

I. Meditation.

If our forgiving the trespasses of others be the pattern of Gods forgiveness to us, how

few can be faved, for none ever forgave every injury that hath been done to him, some they have revenged. But if God doth not pardon every sin to us, we are damned. Lord give us thy grace to be as free in the pardoning of all trespasses without exception, though never so many as we would have thee forgive us, for we cannot have so many committed against us, as we have committed against thee, therefore we have need of a larger pardon from God to us than we can have occasion to give others.

If God would take accompt of us, we shall have need of forgiveness for a thousand talents. Mat. 18.24. More than we are able to fatisfy; yer when we fall down before him, befeeching his pardon, he freely forgives us all. But if we for a hundred pence or less, which our fellow Servant oweth us, and is not able to pay, will not forbear him till he is able, but use all violence against him, we shall make our selves unworthy and uncapable of the mercy and pardon of the most just God; and least we should feem to curse our selves, we rather pray, os x nues apieum rois opine aus nuer, as also we forgive others that trespass against us, Mat. 6. 12. We affert our own mercy, and compassion to our debtors, as if our clemency, and kindness to others did oblige God to the like: fo the Centurion defired Christ Jesus but to speak the word, as he himself used to do in his authority.

Lord, fince thou hast given us a law to forgive our enemies, to bless them that curse us, to pray for them that dispitefully use us; wilt thou not observe it thy self, and forgive us all our trespasses; certainly thou wilt freely for-

give

give us; forgive us the rather, because thou knowest that we have nothing to pay; forgive us first, because thou art the fountain of all goodness, and if we have any goodness, it comes from this fountain, and unless thou givest the grace of love and compassion by first obliging us by thy pardoning mercy and compassion, whereof thou hast declared thy self to be full; how should we learn compassion to others?how canst thou require such goodness from poor, weak, miserable men, unless thou who art goodness and love wilt do the like to us, in pardoning and forgiving our trespasses? assure us therefore that thou hast pardoned us all our fins, and blotted out all our iniquities for thy name fake, and that the blood of Christ hath cleansed us from all our fins, and then we shall be without excuse if we from our hearts forgive not every man his trespasses. We live by the knowledg of thee in thine attributes, by the knowledg of thee as a God alsufficient. Abraham lived in the land of promise as in a strange country : by this Daniel lived in the Lyons den, and in the fiery furnace. But we have need to know thee too as a God pardoning fin. Thou pardoneft Aaron when he caused Israel to commit Idolatry and gavest him the Priest-hood and the bleffing.

Since the world by wisdom knew not God, and he hath revealed himself unto babes, no marvil if we cannot find out the mystery of godliness in the writings of the learned, but intangle our felves in doubts and intricacies by reading their learned treatifes of predestination and reprobation, of election and Gods fore-

knowledg

knowledg of free will and the controversies thereupon arising, as whether a justified person may fall away, and the like. And whether that faith were real which sell away. It may suffice us that the word of God is very plain in those scriptures which teach us our duty which we should do that we may inherit eternal life, Pfal. 18. The law of the Lord is perfect converting the soul, &c. Let us therefore meditate of that day and night, and let our study be in that. Et in lumine two Domine videbimus lumen.

Μόνω σοφῷ Θεῷ δόξα δια Ἰνσῦ Χρις ο. Vive, vale, si quid novisti restius istis, Candidus imperti si non bis utere mecum. Horat.

Corollarium.

A man whose soul is not fraught with holy Meditations, is like a Ship which puts out to Sea without ballast, it rolls about a while in the calm, but the very first gale of wind that fills the sales overturns it.

So he that is empty and void of holy Meditations, whilest no temptations come upon him, he walkes unsteadily, and lies open to dangers, and the very first temptation that befals him overwhelmes him.

FINIS

